

Best Wishes for Passover!

The Indiana Jewish

Post & Opinion

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50¢

Reform prepared to ask for circumcision of converts



DENVER — Reform does not have a basic objection to requiring circumcision and immersion of every convert, Rabbi Gunther Plaut, former president of the Reform Rabbinical Association, told Chris Leppik of the Intermountain Jewish News.

The rabbi emeritus of Holy Blossom Temple in Toronto pointed out that Reform requires careful preparation of the convert and then said what Orthodoxy insists upon, that a convert must also be asked to observe the commandments, "can be flexible since no human being can observe all of the commandments. I think it is on that basis that we have an area where we can get together for a joint bet din as you once had here in Denver."

He was referring to the discontinued plan in Denver where each rabbi of the three wings of Judaism participated in the instruction of converts but the actual ceremony of conversion was conducted by a completely Orthodox lay bet din. The joint program no longer is in existence and was discontinued when the large number of those who went through the program created suspicion that it might be an invitation to intermarry. Denver has a 50 per cent intermarriage rate for young people, one of the highest in the U.S.

For a national bet din to be formed, Rabbi Plaut said, it would be necessary for the moderate elements within Orthodoxy to resist the pressure exerted by "extreme elements" such as Lubavitch and Agudath Israel. He named three Orthodox rabbis who believe that there is a common ground for such a bet din — Walter Wurzberger, Irving "Yitz" Greenberg and David Hartman.

He cautioned that the discussion must not be conducted in the press and named The Intermountain Jewish News, the Canadian Jewish News and the National Jewish Post and Opinion.

Rabbi Plaut was here to accept the Isaac Mayer Wise award of Temple Sinai/Temple Emanuel.

Women seek to bind rift in relations

JERUSALEM — Leah-Dee Kahn, of Indianapolis, member of the National Board of Hadassah, was in Israel March 15 as a participant in Hadassah's Diamond Jubilee Mission.

She was accompanied by her husband, Dr. Howard Kahn.

About 2,000 Hadassah members and their husbands made the mission, celebrating the 75th anniversary of the founding of Hadassah by Henrietta Szold in 1912.

Mrs. Kahn commented: "I think that our Mission served as a tonic for Israelis, who are rather worried about the impact of recent events on Israel-U.S. relations. We reassured them by bringing a message from President Reagan to our opening ceremony, which demonstrated that the strain is only a sort of argument inside the family, and that the ties binding Israel and America are too strong to be ruined by an occasional setback."

Shoah outreach program planned

The unique film documentary Shoah will be presented in a unique manner in Indianapolis, as a community learning experience, thanks to the Women's Conference of the Federation and officials of WFYI (Channel 20) and WNET/New York.

WNET will originate the National Public Television showing of the nine-and-a-half hour Holocaust film Monday through Thursday, April 27, 28, 29 and 30 at 8 p.m. EST.

The first and last segments will each be three hours long, part two will be two hours and part three, two-and-a-half hours.

The film has been around for more than a year and has been shown in many communities around the nation, but the Indianapolis effort is more than a film.

Host homes will provide group settings for community viewing of Shoah in the week of Yam HaShoah, the Holocaust remembrance days. Groups of no more than 20 people, led by trained facilitators, will discuss the film. There is no charge for attending a session in a host home. Reservations can be made through the Federation with a call to 637-2743 by April 17.

"As far as I know, we are the only community in the United States doing this," said Karen Goldstein, who chaired the committee to arrange the group showings and other spinoffs of the telecast.

Prof. Alvin Rosenfeld,

SHOAH MAKER LABORED FOR TRUTH

The film "Shoah" relies primarily on the accounts of nine major witnesses: five survivors of death camps, a former SS officer who served at Treblinka, a man who was in charge of dispatching the death trains from the Polish ghettos, a former deputy to the Nazi commissioner of the Warsaw ghetto and a Pole, Jan Karski, who served as courier between the Polish underground and the Warsaw ghetto.

More than 10 years in the making, the film required interviews in 14 countries, including a "hidden camera" recollection by Franz Suchomel, the former SS officer, of "his side" of what was done at Treblinka.

head of the Jewish Studies Program at Indiana University-Bloomington, will head the training of the facilitators, Mrs. Goldstein said.

She said the viewing groups will meet a half hour before the showings each night, all in homes where large-screen televisions and sufficient seating are available.

Discussions will focus not only on the atrocities and the history involved, but what they mean in today's context, the worth of the film cinematically, analysis and evaluation of the journalistic endeavor and the problems of interviewing perpetrators as well as victims.

There may be some discussion of the reaction the film has raised among Polish people, who have strongly objected to its depiction of the Poles' cooperation with the Nazis.

Besides the study groups

at homes, Channel 20 has arranged the mailing of materials to high school social studies teachers and non-Jewish clergymen concerning the documentary, Mrs. Goldstein said, including 24-page study guides. The materials will go to about 500 people outside the Jewish community, she said.

Mrs. Goldstein said Channel 20 made the studyguides available at a more economical rate than if they were obtained by individuals.

The late hour, of course, may prevent many school children from viewing the program, although it would be suitable for mature high-schoolers, she said.

She said Kevin Hardie, public relations director for Channel 20, and Alan Crowe, program director, have been particularly helpful in making arrangements for the Indianapolis Shoah presentation to be more than a passing TV show.

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Simons host 'Hospice Hundred' at new mansion

By GISELA WEISZ
255-5019

SOCIAL REGISTER: Bren and Mel Simon held a "Great Gatsby" party March 21 at Villa Venezia, their 6-1/2 acre oceanfront estate.



The home, in the Palm Beach area, formerly was owned by Mr. and Mrs. Harold Vanderbilt. It was an impressive backdrop for the Simons' first charitable event there.

Although Bren and Mel had just moved into their new home a few days ear-

lier, everything was in perfect order for the 240 guests. The benefit was for the "Hospice Living Center" in Fort Lauderdale. Donations were \$1,000 or \$400 per couple.

The black tie benefit included busing-in guests from neighboring communities. Bus riders enroute were offered smoked salmon, chicken tarragon and champagne in chilled glasses. Under a huge tent on the expansive terrace, guests were welcomed with a six-course gourmet dinner. They danced to the tunes of the Marshall Grant Orchestra. Chairpersons for the "Hospice Hundred" were Bren and Mel Simon, James Gertz and Judy and Harvey Kass.

TOURING ERETZ: Deedle and Howard Kahn, Ha-

nna and Max Klezmer, Betty Sachs, Fran Himmelstein and Betty Flack, Marion, Ind., were seen in Israel recently.

NUPTIALS: Congratulations to Sidney Stein, Indianapolis, and Jane Whiston, Carmel. Their son, Daniel Anthony Stein, married Marsha Blynn, at Temple Emanu-el, Miami Beach, Fla., on March 22.

NIECE'S SURPRISE: Bessie Sacks surprised her uncle, Harry Marcus, with a big birthday party on March 5. She invited the immediate family to a dinner party at the Wharf Restaurant. Enjoying good food, wine and big slices of the elegant birthday cake were the celebrant, Harry, his wife Ethel, their son Allen Marcus,

Jean and Irving Marcus, Ann and Abe Rambatz, Sara and Sid Sakowitz, Bess and Charlie Sachs, Florence Ser-ing, Rose and Harry Stein and hostess Bessie Sacks.

RECORD: F. C. Tucker Co. announced that Fran Laz-erov has completed real estate transactions in excess of \$40 million since entering the real estate profession 12 years ago.

STAR: Scott Potasnik, son of Cynthia and Mike Potasnik, has the role of Winthrop, the lisper in "The Music Man," scheduled for May 7, 8 and 9 in the Carmel High School show.

ANNIVERSARY IN TEX-AS: Ethel and Harry Marcus celebrated their 38th wed-ding anniversary in a Dallas

nightclub with family mem-bers. They visited their son and his family, Jerome, Beverly and 1-year-old David in Texas.

A HAPPY BIRTHDAY: Pauline January gave a surprise birthday party for her sister, Irene Engel. On Feb. 28 guests gathered in Pauline's home for lunch. There were greetings, gifts and rejoicing over Irene's recovery from her years-long illness. Also congratulating Irene were Esther Batelman, Rose Csillag, Gail Ettinger, Maxine Engel, Laura Engel, Adrienne Selig and Margit Klopfer.

WARM CELEBRATION: Freda Sacks was completely taken by surprise when familiar faces greeted her in

Continued on page 1N 7

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JCRC boasts legislative gains

Jan Kreuscher, who heads the Jewish Community Relations Council legislative committee, says this has been a successful session, so far, at the Legislature for the JCRC.

"I think we've had a pretty good session," Mrs. Kreuscher said. "It's not over yet. We've had a lot of people involved in the Legislature, including some people whom we had not been aware of before."

She said she was relieved that the efforts did not get bogged down in church-state disputes, leaving more time for issues such as welfare, home care for the elderly, education, concerns of the handicapped and the economic crisis on the farms.

She and James Borman, the JCRC's representative for legislation, both said they were thankful that Steve Robles took time to testify on farming matters, Gary Miller testified concerning the effort

to raise the minimum age for the death penalty (now age 10 in Indiana), and that Jim Stout helped on welfare issues.

Dr. Ed Hodes and Jan's husband, Walter Kreuscher, also have spearheaded agitation for help for the farmers. A bill to provide farm counselors to help guide failing farmers through their legal difficulties failed in the Senate Finance Committee, but it may yet see a revival this year or next.

"On social welfare issues we've even had quite a lot of input from people outside Indianapolis," Mrs. Kreuscher said, including rabbis throughout the state.

Borman said he was grateful that rabbis statewide have taken time to write to legislative leaders.

He praised Desmond Ryan of Indiana Catholic Conference for helping to organize clergy, including Rabbis Den-

nis and Sandy Sasso of Congregation Beth-El Zedeck.

"Considering the conservative state that Indiana is, what has happened is one of the major post-biblical miracles of our time," Borman said.

The start that has been made toward getting welfare for two-parent families, Borman said, is thanks to a lot of work done during the summer and even before, and has included the help of Sen. Vi Simpson, D-Bloomington, Sen. Virginia Blankenbaker, R-Indianapolis, and Rep. George Schmid, R-Indianapolis.

Borman went to Bloomington to participate in a meeting there with Senator Simpson and others. The Lafayette Urban Ministry also has helped on welfare and poor relief issues, he noted.

"It's very important for us to continue making the ties

with the constituencies around the state," Mrs. Kreuscher said.

She credits the interreligious coalition in which the Sassos are involved with helping to move AFDC-UP toward reality.

"I think it's the only way to get this legislation passed," she said — "making lawmakers realize that it has the support not just of social welfare and recipient groups, but others in society."

"It's been a good session from the educational standpoint," Mrs. Kreuscher said, and Borman agreed. More people now realize they can have impact with a committee appearance, a phone call or a letter to legislators, both said.

Mrs. Kreuscher said more volunteers realize the importance of committee chairmen in the process, thanks to JCRC meetings at which Senator Blankenbaker and House Speaker Paul Munweiler spoke.

Claudia Talesnick has been concerned about efforts to water down science textbooks to appease religious interests, but she said a bill concerning limits on textbook selection may or may not have significant impact in her area of expertise.

She's a registered nurse with four children and a lot of concern about science texts.

Real changes in education are expected, along with a

Continued on page IN 7

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Sidney Izsak taken by death

Sidney A. Izsak, 64, a successful athlete and businessman, died Wednesday, April 1 at his home.

Services for him were Friday in Aaron-Ruben-Nelson Meridian Hills Mortuary.

Mr. Izsak was co-founder and president of the Stormaster Co., a storm window and door manufacturing business he helped to establish in 1954 and operated until 1969.

He co-founded Indianapolis Transit Mix in 1963 and was secretary-treasurer of the concrete mixing enterprise. In 1967 he co-founded Indianapolis Asphalt Paving Co. The two companies operated until 1973.

Mr. Izsak co-founded Health Care Centers Inc. in 1970, a company that operated nursing homes throughout Indiana. He was vice president until 1982, when the company was sold.

He attended and played

varsity tennis at Indiana University, where he was a member of the "I" Men's Association.

In World War II, he served in the Army and received the Purple Heart. After the war he played exhibition tennis for the United Service Organization.

Mr. Izsak was a member of Congregation Beth-El Zedeck and its men's club, Columbia Club, Riviera Club, Robert Kennington Post of the American Legion, Kentucky Colonels Society and Pi Lambda Phi fraternity.

Memorial contributions may be made to the Indiana University Foundation for Cancer Research.

Survivors include his daughters, Rosalind Wolff and Debra Gordon; sisters, Beverly Goldstein and Frances Bernstein; step-sister, Ann Bryan; and four grandchildren.

Mrs. Benjamin dies in Skokie

Mrs. Becky (Bayne) Benjamin, 63, formerly of Indianapolis, died Wednesday, March 25 in Skokie, Ill.

A native and 30-year resident of Indianapolis before moving to the Skokie area, Mrs. Benjamin was a buyer for L.S. Ayres & Co.

Survivors include her husband, Fred Benjamin; son, Gary Benjamin; sisters, Lena S. Becker, Florence Calderon, Raye Mishoulam, Dora Nahmias, Tillie Calderon and Bess Mordoh.

Piser-Weinstein Mortuary of Skokie handled funeral arrangements.

Contributions may be sent to the Kidney Foundation or to a favorite charity.



Group to hear aging advice

Lori Moss, a social service specialist for Jewish Family and Children's Service, will speak on "Healthy Aging" at the next Golda Meir Group of Hadassah meeting, at 1:30 p.m., Sunday, April 19, at Park Central Clubhouse.

The opening and closing prayers will be given by

Rosa Zeckel and Thelma Smith. Hostesses are: Esther Kaufman, Rosa Zeckel, Clara Goldstein, Thelma Smith, and Sarah Lazarus.

As special Passover food will be served, it will be imperative to make reservations by calling Clara Goldstein, 251-0448.

2 to speak on USSR visit

B'nai Torah members Sheldon Friedman and Bob Glenn will speak at 9 p.m., April 25 on their experiences on a recent trip to the Soviet

Union. They will discuss "Passover in the USSR" at the home of Irwin and Eileen Prince.

Rabbi Bomzer to beat B. Torah

Rabbi Herbert W. Bomzer will be the next scholar-in-residence at Congregation B'nai Torah on Friday, May 15 and Saturday, May 16.

Rabbi Bomzer, spiritual

leader of Brooklyn, N.Y., also lectures on Talmud and Jewish philosophy at Yeshiva University, Stern College and Isaac Breuer College.

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Death, suicide expert to visit

Rabbi Earl A. Grollman of Belmont, Mass., an internationally respected expert on dying, death and bereavement, will speak at 7:30 p.m., Thursday, April 23 at North Central High School.

Rabbi Grollman will speak of explaining death to children and about dealing with suicide in terms of prevention, intervention and needs to be met after a suicide. He also will consider issues relating especially to youth suicide.

His lecture is free to the public and is sponsored by Flanner & Buchanan Mortuaries in conjunction with the

Indianapolis Church Federation.

Earlier in the day, Rabbi Grollman will meet with members of the local clergy during a luncheon session and that afternoon, will meet with health care professionals in a seminar titled "Caring for the Caregiver — Professional Dealings with Dying and Death."

The seminar, from 3-5 p.m. at the Sheraton Meridian Hotel, is free of charge to health care professionals and students. It is sponsored jointly by Flanner & Buchanan and by the Indiana Health Care Association.

Dr. Levinsky is certified

Dr. Mark S. Levinsky has been board certified by the American Board of Oral and Maxillofacial Surgery. Dr. Levinsky received his de-

gree from the I.U. Dental School and continued his work at Mt. Sinai Hospital in Cleveland. His office is at 1010 E. 86th St.

SYNAGOGUES

Candle lighting, Friday, April 10, 6:58 p.m.

Weekly Readings: Leviticus 6:1-8:36; Malachi 3:4-24.

Beth-El Zedeck — Rabbis Dennis and Sandy Sasso, Cantor Robert Zalkin. Services April 10, 6 p.m., April 11, 10 a.m.

B'nai Torah — Rabbi Chaim Fischweicher. Services April 10, 6 p.m., April 11, 9 a.m.

Etz Chaim — Rabbi Jehonatan Sharabi. Services April 11, 8:30 a.m.

Indianapolis Hebrew Congregation — Rabbis Jonathan Stein, Bradd Boxman, Cantor Janice Roger. Services April 10, 8:15 p.m.

United Orthodox Hebrew Congregation — Rabbi Sam Krasner. Friday, April 10, 7:07 p.m., Saturday, April 11, 8:30 a.m.

COMMUNITY CALENDAR

WEDNESDAY, APRIL 8

1 p.m.-2 p.m., B'nai Torah seniors program, "Dealing with Stress."

SATURDAY, APRIL 11

7-10:30 p.m., Jiffy-B.E.T., "Spring Fling" party, IHC.

SUNDAY, APRIL 19

Family Festival II, IHC, Marshall Sklare, sociologist, keynoter. (Time to be announced.) 1:30 p.m., Lori Moss at Golda Meir Hadassah, Park Central Clubhouse.

2 p.m., Yiddish Club meets at JCC; Yiddish seder.

THURSDAY, APRIL 23

7:30 p.m., Rabbi Earl A. Grollman, on death and dying, North Central H.S.

SUNDAY, APRIL 26

12:30 p.m., Yom HaShoah Observance; Holocaust children, JCC.

MON.-THURS., APRIL 27, 28, 29, 30

8 p.m., Telecast and home study sessions on film "Shoah."

MONDAY, MAY 4

6 p.m., Israelfest cafe night at JCC. Food, music, fun.

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Gisela — Warm celebration

Continued from page 1N 3

a private dining room in the Raindancer Restaurant. On Sunday, Feb. 22, Sally and Irv Sacks gave Irv's mother, Freda, the surprise birthday party in Fort Lauderdale, Fla. Among those present for cocktails and dinner were Freda's grandchildren, Rick Sacks, Steve and Theresa Sacks with baby Stacy Ann, Ft. Lauderdale. Also present were Mary Kay and Byron Falender, Donnette and Harrison Epperly, Al Katz, Paul Fishman, Jerry Sacks, Indianapolis; Marcia Bacola of California; and Jeannie and Lenny Koplow of Hollywood, Fla.

MAESTROS: The 250 people in the audience gave

a standing ovation to show their appreciation at the Butler University's Faculty Artist's Recital on March 2. Arkady Orlovsky, the first cellist of the Indianapolis Symphony Orchestra, was the performer.

Among his numbers was "Kol Nidre", the prayer for erev Yom Kippur. He explained that the words in the prayer are written in the Aramaic language and the first line means: "All my vows."

In the concert was also the work of a young composer Elizabeth Efroymsen, (Mrs. John) daughter-in-law of Jackie Efroymsen. Her "Cradle Variations" received a standing ovation. Congratulations!

By CHARLES EPSTEIN

Indianapolis Opera should be commended for presenting a seldom seen opera by Richard Strauss.

Probably this would be



the only time anyone in Indianapolis would have the opportunity to see "Ariadne Auf Naxos." Unfortunately, I do not think anyone would want to see it again.

Opera is the most diffi-

cult of the performing arts. Because it encompasses all the elements, a successful operatic performance is a Herculean task. Opera lovers always seem to have excuses to love opera. One asked me to just close my eyes and listen to the music. This is not opera to me.

The visual aspects of opera are just as difficult as the aural ones, perhaps more so. The prologue set of "Ariadne Auf Naxos" seemed a hodge-podge of elegance and poverty in the same building. Symbolism is something, but common sense should rule. The dressing rooms for both entertainments, the low brow "com-media dell arte" and the serious opera contingent,

were equally shabby and a disgrace to the rich owner of the mansion. Why?

Speaking of the "com-media dell arte" IO again rejects the traditional costumes and mannerisms of that period. Instead of Harlequin & Columbine we see the three stooges (actually four), one wearing a beanie with a spinning propeller. The antics of these vaudevillians were in sharp contrast to the serious opera being presented. The time warp was ridiculous. Beautiful and talented Cecily Nall was forced to maneuver on a huge swing lowered from the loft. Instead of an aria I was expecting "I'm In Love With The Man In The Moon."

Continued on next page

JCRC boasts legislative gains

Continued from page 1N 4

pilot program for AFDC-UP and possible improvements in the poor relief system. If

that happens, the JCRC volunteers can pat themselves on the back as having helped to bring about those changes.



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Joyce Eva Mandel engaged

The engagement of Joyce Eva Mandel, daughter of Dr. and Mrs. Darrel Mandel, and David Scott Sandock, son of Dr. and Mrs. Kenneth Sandock, of Tucson, Ariz., has been announced. A June wedding is planned. The young people met at North-

western University where Joyce will receive her degree in June. David is a medical student at the University of Arizona at Tucson. Joyce plans to work as a management consultant for Arthur Andersen & Co. in Arizona.

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RISTORANTE

LA FAYETTE CHIT-CHAT

By CYRELLE

Seder dinner: Temple Israel is planning its annual Seder dinner at 6:30 p.m., Monday, April 13. Cathy Bauer, owner of "Subway Sandwiches and Salads," a local restaurant, is in charge of the event.

Purdue Jewish Studies Noon Series: Rabbi Gedalyah Engel of the B'nai B'rith Hillel Foundation will present some excerpts from his research performed during several sabbaticals in Israel. His talk, which will be in the Purdue Memorial Union, Room 136, on April 22, is entitled "American Aliyah — An Unfulfilled Dream."

Senior Games: Area IV Agency on Aging in conjunction with Blue Cross-Blue Shield of Indiana will host Senior Games events on June 24 and 25 in West Lafayette. General chairman of this community competition is Dr. Dan Corbin, retired professor of recreation at Purdue. Dan and his wife, Lil, are still bouncy and full of energy. In addition to his chairmanship, Dan is involved in many activities in the Jewish community including being a faculty advisor of Hillel students.

Mazal Tov to George and Lillyan Kaplan on the upcoming bar mitzvah of their grandson, Aaron, son of

Fran Kaplan and James Green. Aaron and his mother have just returned to the States after living in Israel for three years.

Aaron's Bar Mitzvah will take place on Parashat Tzav, Shabbat HaGadol, (April 11) at Sons of Abraham, at 9:30 a.m. He is the third generation to be bar mitzvah at the shul of

which his great-grandfather, Hillel Kaplan, was one of the founders.

Engaged: Mark Ringel, son of Estelle and Bob Ringel, recently announced his engagement to Susan Stern. The wedding is planned for Jan. 23 in Cleveland. Bob Ringel is Dean of HSSE at Purdue.

Epstein — Opera

Continued from prev. page

After the overly-long prologue, we were shown a more overly long opera. In a nutshell, "Ariadne" was boring. The pace was slow and ponderous. Either of two men could have corrected this fault, director Robert B. Driver or James Caraher, the musical conductor. Neither seemed obliged. So the audience was confronted with a sluggish musical interpretation combined with static direction making for an extremely dull performance.

Edith Davis and Cecily Nall played and sang the main characters in the opera admirably. In the prologue, Cynthia Rose was an absolute standout in the "trouser" role of the composer. Too bad she did not appear in

the opera proper.

The highbrows sang in German while the lowbrows sang in English, another creative endeavor by Mr. Driver to confuse. Both needed the surtitles above the stage.

The best performance came from a nonsinger, surprisingly. In the role of the Major-Domo in the Prologue, Ken Bowles was superb at getting laughs that weren't there. He was a wonderful combination of Professor Irwin Corey and Carl Ballantine.

Opera enthusiasts still have their excuses to go along with their uppity bravos, but they cannot deny that quite a number of people fell asleep at this one. "Ariadne Auf Naxos" is oft nauseous.

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Passover-Matzah variations

By DR. SHMUEL HIMELSTEIN

There is a story told about the cultural conflict of the last century — when the Haskalah (Enlightenment) movement clashed with traditional Judaism.

It seems that two free-thinkers came to the local rabbi with a 'confession'.

"Rabbi," they began, "we have sinned by eating pork."

"Why my children? What drove you to this?" said the rabbi.

"Well, you see, it's like this. We were absolutely ravenous."

"Well then, why didn't you go over to some Jew and ask him for some kosher food?"

"Well, rabbi we tried to, but every single Jew we asked refused to give us anything to eat, so we were forced to go to Ivan's inn and eat there."

"What? Is it possible that

in our town Jews were so heartless that they refused to feed you when you were ravenous?"

"Rabbi, that's the absolute truth. You see, it was on Yom Kippur..."

A freethinker who visited Israel on Passover might be faced with the same problem. Try as he might, he wouldn't find a Jewish store or bakery willing to sell him bread, cake or any other leavened product. In fact this is the time of year that all

bakeries take their annual vacation. Cookies and crackers suddenly disappear off the supermarket shelves, or else are covered by long rolls of paper. In fact 80 percent of all Israelis do not eat bread during Passover. Only the most desperate souls, who cannot forego their 'daily bread,' venture into the Arab areas, where there is still bread to be found.

Chassidim give a beautiful interpretation of the

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Passover-Matzah variations

Continued from prev. page
removal of all leaven during Passover. If we look at bread and matzah, they are basically identical as far as ingredients are concerned. There is only one major difference — bread has been allowed to ferment and rise before being baked, while matzah is baked before it has any chance to be fermented. Chassidim thus sees bread as being the symbol of pride and haughtiness — of being 'puffed up', while matzah is the symbol of humility. Be removing even the

tinest crumb of bread before the holiday, the Jew is symbolically also removing all the signs of haughtiness from himself.

Of course when bread is removed, matzah replaces it, but the choices of matzah available are remarkable. In addition to the normal machine-made matzah, to which most of us are accustomed, there is hand-made matzah produced in little bakeries, each group of Chassidic sect having its own bakery. Then again, there is the special shmurah mat-

zah, in which the wheat has been guarded at every single stage, to be sure that it has not come into contact with water (ordinary matzah is only 'guarded' from the time it is kneaded). This too comes in two varieties, hand and machine-made.

Finally, to top them all off, we have the most difficult matzah of all to produce — the so-called matzah mitzvah, which is matzah baked on the day before the seder, or just a few short hours before the seder begins. There are, of course, very limited quantities of this available, because of the short time span in which it can be baked. (Incidentally, because of the seven hour difference between Israel and the United States, there is matzah mitzvah which is baked on the day before Passover in Israel, flown to

Continued on next page

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Passover-Matzah variations

Continued from prev. page
the United States, taken off by waiting cars, and distributed before the seder in New York!)

While matzah is eaten during the entire seven days of the festival, there are those poor souls who can hardly wait to savor the taste of bread. The Arab bakers, knowing this, prepare for the end of the festival by baking large quantities of pita bread. Thus, throughout Israel, little signs are put up by the rabbinate informing Jews as to the earliest opportunity that one may buy bread after the festival.

The most weird aspect of the festival occurs when one

How to conduct a Seder

We know that many inexperienced young parents would like to observe the Passover festivities in their own home, yet feel that they cannot conduct the Seder in the traditional manner. We, therefore, print ideas from American Judaism which should prove helpful.

1. Make sure that everyone has a Haggadah. Select the one that you like best and is suited for the participants. The Seder has been characterized as — "a hurried trip through Jewish history via the 'Haggadah'" — a panoramic cross-section of Jewish life.

2. Don't feel that your Seder must be to formal. You may interpolate into the various parts of the Service your own comments. You may ask others to do the same.

Continued on next page

has visitors from overseas for Passover. While Israelis only keep seven days, those from overseas must follow the custom there, and must keep eight days of the holiday. Thus last year, while my family and I were enjoying our fresh rolls, relatives from abroad were still busy eating their matzah for another day.

Pesach is the festival of freedom, and what better place is there to celebrate it than in the land where Jews are truly free — free in the physical and spiritual sense. Leshanah Haba'ah Beyerushalayim — may next year indeed be the year in which many more of our brothers will celebrate the festival in Jerusalem.

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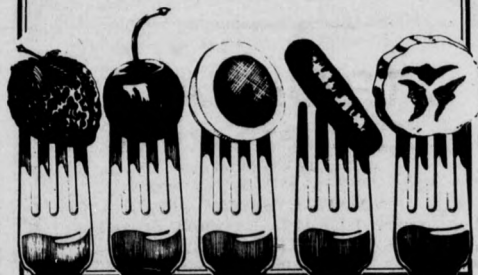
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How to conduct a Seder

Continued from prev. page
Keep the service moving along but don't feel that it has quite the same formality as a synagogue service. The Seder is a unique ad-mixture of the solemn and the joyful.

3. Study the Haggadah before the night of the Seder. Decide in advance which parts you can do in the Hebrew and which in English.

4. Rotate the reading of the parts of the Haggadah

among those at the table. Some will read in English — others in Hebrew. Some will sing the songs in old style; others in Hebrew. Some will sing the songs in old style; others will use another melody. The very melange of the Hebrew dialects and the variations in the manner of reading portions of the Service will illustrate the diversity of Jewish life and add a special flavor to the proceedings.

5. Have the guests recite as many of the Blessings as possible in unison, and even certain segments can be read in unison so as to engage the attention of everyone.

Seder Table: The Seder Table should be set as beautifully as possible with flowers, fine silverware and sparkling linen, in addition

to lighted candles over which a Blessing should be recited. On the table there is a decorative plate which contains the symbols of Pesach: the MAROR — the bitter herb which leaves the bitter taste of slavery in our mouths; the HAROSEET — the mixture of apples, nuts and wine, reminiscent of the mortar used in the work of slave labor in olden days when the Jews made bricks for Pharaoh; The ROASTED EGG recalls the special sacrifice offered in the Temple on the Holidays; The ROASTED LAMB BONE stands for the paschal lamb which our ancestors ate this night each year before the destruction of the Temple — and the PARSLEY and SALT WATER — the parsley, eaten to indicate that Pesach is a Spring festival, is dipped in salt water to remind us of the tears of the Hebrew slaves.

AFIKOMEN: The afikomen is another symbol of Passover. Early in the service the middle matzah of the

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How to conduct a Seder

Continued from prev. page
three that are on a plate covered by a napkin, is broken in two. One portion is wrapped in a napkin and is hidden until the meal is finished. This portion is known as the "afikomen." The custom of hiding the afikomen developed from a desire to keep children who are at a Seder alert until the conclusion. A prize is given to the child who later finds the afikomen.

THE FOUR QUESTIONS: The Four Questions which are asked by the youngest child are called — "Mah-Nish-Tanah" — the first two Hebrew words of the questions. The narrative of the Haggadah is the reply.

CUP OF ELIJAH: The Cup of Elijah is kept filled with wine on the table in anticipation of the coming of Elijah pictured as the herald of the great Messianic era when all men will accept God's rule. During the service each person drinks four cups of wine which symbolizes the four-fold promise of redemption which God pledged to Israel. Elijah is supposed to be the invisible guest who enters spiritually when the door is opened during the Seder.

HALLEL: Throughout the Seder we recite certain Psalms of David. Because they are psalms of praise, we speak of them as Hallel, which is the Hebrew word for praise. These Psalms are regarded as the oldest portion of our Haggadah ritual.

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Continued on next page

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How to conduct a Seder

Continued from prev. page
this general rule:

A. **SILVERWARE** — Knives, forks and spoons made wholly of metal, if used during the year, may be used on Passover if thoroughly scoured and then immersed in boiling water. It is customary to follow this immersion with rinsing in cold water.

B. **TABLE GLASSWARE** — It is permitted after soaking for 72 hours, changing the water every 24 hours.

C. **FINE TRANSLUCENT CHINA** — if not used for a year, is permitted.

D. **METAL POTS AND PANS** — used for cooking purposes only (but not

for baking) if made wholly of metal, though used during the year, may be kashered for Passover use by thorough scouring to be followed by immersion in boiling water.

UTENSILS — used for baking during the year cannot be used for Passover.

E. **EARTHENWARE, ENAMELWARE AND PORCELAIN UTENSILS** — used during the year may not be used on Pesach.

F. **STOVES** — are to be kashered by thorough scrubbing and cleaning of all parts, and turning on all burners and bake oven full flame for one-half hour. (It is recommended that electric ranges be kashered on one or two burners at one time, as having all burn-

ers on highest heat may blow a fuse).

G. **DISHWASHER** — may be used for Passover after thorough scouring with boiling water and the use of new trays.

FORBIDDEN

FOODS: Certain foods are forbidden for use on Passover. They are bread, biscuits, cakes, crackers, ice cream, syrups, candies (unless specially approved), cereals, wheat, barley, oats, rice, peas and beans, coffee substitutes derived from cereal, all liquids which contain ingredients or flavoring made with grain alcohol. Foods which require a reliable "Kosher L'Pesach" label are — candies, milk, butter, cheese, soda water and soft drinks. All canned or processed foods are prohibited because, indirectly, these foods may have come contact with heaven or with utensils that have been used for leaven.

PERMITTED FOODS:

Fruits and those vegetables
Continued on next page

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How to conduct a Seder

Continued from prev. page
normally permitted for Passover use are permitted in their frozen state. The following foods are permitted in unopened packages or containers and require no "Kosher L'Pesach" label — natural coffee, sugar, tea, salt, pepper, fresh vegetables, with the exception of peas and beans. String beans are permitted.

LABELS AND TAGS marked "Kosher L'Pesach" — or — "In Honor of Passover" are of no value unless they bear rabbinical signatures. This statement also applies to products manufactured in Israel. Our many bakeries offer for sale cookies and cakes during Passover that are not Kosher for Passover use. Hebrew writing, a Jewish star or a Menorah are no indication of the Kashrut of a product. All questions concerning Passover dishes, foods, bakeries or restaurants should be directed to the Rabbi.

MECHIRAT HOETZ: All hometz (leavened) in households and places of business, be it in the nature of food or vessels, should be "sold" no later than 9 a.m. on the day before Passover. The rabbi is the selling agent in our congregation and should be contacted in person as soon as possible.

BEDIKAT HOMETZ: All hometz in the house, food and vessels, should be removed before Passover and stored away. Bedikat Hometz, the ceremony of searching for the leaven takes place the day before the first Seder. The prayers accom-

Continued on next page

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Curse on Sodom, Gemorrah revoked

SODOM — Ever since Lot's wife looked back to see what was happening to Sodom and Gemorrah, and was turned into a pillar of salt — a somewhat excessive punishment for her understandable curiosity — the area around the southern end of the Dead Sea has symbolized the utmost conceivable desolation.

Now, after 3,900 years the Jewish National Fund has accepted the challenge of converting this zone into a fertile region. This miracle is happening by the application of willpower, courage and ingenuity, together with the use of new concepts of science and technology, hydrology and irrigation, not to mention money.

Recently, a hundred members of a Hadassah Founders Mission were amazed to find that the desert is already being transformed. The redemption of Sodom is Hadassah's latest JNF project.

The group learned many extraordinary things from Menachem Perlmutter, the Director of Engineering for the Negev and Sinai of the Settlement Department:

Continued on next page

How to conduct a Seder

Continued from prev. page
 panying this ritual are found in the Haggadah.

BIUR HOMETZ: No Hometz may be eaten after 9:30 a.m. on the morning of the first Seder. Biur Hometz (removing and burning the leaven) should be performed no later than 10:30 a.m. The ceremony is found in the Haggadah.

SIYYUM: To avoid fasting on the day of the first Seder, all firstborn males, 13 and over, and the fathers of first-born under 13, should attend the Siyyum ceremony at 7 a.m. that morning in the Chapel. The rabbi will conduct the Siyyum.

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Continued from prev. page
Contrary to the general stereotype of an arid desert, there is an abundance of water available. Archaeologists believe that the five "wicked cities" of the plain could rely on fresh water streams flowing down to the Dead Sea from the mountains.

Genesis (13,10), tells us that "Lot lifted up his eyes, and beheld all the Plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gemorrah, even as the garden of the Lord, like the land of Egypt..."

There is still a lot of water around: the zone being re-deemed includes marshes, but they are salt-laden, which is a major problem.

Yet, a modern miracle is taking place: Plants in the area are being irrigated with

water having a saline content of more than 1,200 milligrams per liter — as compared to the Colorado River whose 500 milligrams per liter is of grave concern to Americans.

Menachem Perlmuter explains how the Israelis are succeeding: Leaves cannot stand salty water, but roots can. Therefore, instead of using sprinklers they use a system of drip irrigation direct to the roots without ever wilting the leaves.

Every solution creates a new problem. In this case, the saline water introduced to the roots naturally threatens to raise the shallow water table. To prevent this, a sys-

tem of underwater canals was installed to drain the water off sideways after it has fed the roots. Because water prefers to flow sideways rather than upwards, the canals have worked.

With the control of a computer, fertilizer is fed to the roots in the water. While there can be no life without water, too much is dangerous. Every winter flash floods change the dry gullies and ravines of the Negev into wide torrents that devastate any crops that stand in the way. In the reclaimed Sodom area, the floods come from a catchment area of 4,000 square kilometers. The an-

Continued on next page

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Curse on Sodom, Gemorrah revoked

Continued from prev. page
 swer has been to build two dams.

Sodom, 397 miles below sea level, is the lowest point on earth. The heat can be so intense as to be indescribable. Yet, for agriculture, this can be a great boon: with over 300 cloudless days and all kinds of rays from the sun beating down on them, plants thrive in winter, as well as summer.

Mr. Perlmutter predicts that this area will be the vegetable basket of Europe throughout the winter. Europe can absorb 4,000 to 5,000 tons of tomatoes, and the same quantity of cucumbers. "They will taste like the real thing, not like plastic," he says.

Avraham Kalman, Assistant Director of the American Desk and Director

for Overseas Tourism at the JNF, described the human problem: "One settlement, Neo Hakikar, was established a dozen years ago; another, Ein Tamar, is taking shape with 22 families living in temporary structures."

"The settlers are all young idealists from cities or old cooperative villages, who are prepared to make great sacrifices because they are inspired by the vision of transforming the Negev. Conditions are very hard: the average temperature is

around 120 degrees. Under doctors' orders, they are not allowed to work in summer during the normal hours of the day: Instead, they work from 3:00 a.m. to 9:30 a.m. and from 5:00 p.m. onwards. Their children are bussed to school a considerable distance away in the Arava Valley. Their urban center is Beersheba, a 90-minute drive. Yet they stick it out. What is more, we hope to establish four new settlements and a regional center in the next few years."

The Passover Haggadah

The Haggadah is as much a part of Pesach as is the Seder, the matzo, the bitter herbs and the wine. No one would dream of sitting down at the Pesach Seder without

it. The Haggadah is a kind of "guide book" for the celebration of Pesach. It has directions on how to conduct the Seder, explanations for the Pesach symbols, selections from Psalms (113-118), inter-

Continued on next page

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The Passover Haggadah

Continued from prev. page
esting songs, riddles and prayers. Most important of all, it tells the story of why we celebrate Pesach.

The Haggadah has a long history. It is more than 2,000 years old. Even before it was written down, the father of the family would tell the story of Pesach at the Seder table. He was following the commandment in the Bible, "Thou shalt tell thy son in that day, saying: It is because of that which the Lord did for me that I came forth out of Egypt." The very term "Haggadah" comes from the Hebrew word "hageyd" which means "to tell".

As time went by, more parts were added to the Haggadah, which was still not written down — prayers, hymns, selections from the Mishnah. By the Middle Ages so much had been added that it was necessary to record the Haggadah. But even then the Haggadah was not a separate book, but a part of the prayer book. Soon after the Middle Ages the Haggadah became a book in its own right.

It is in the Haggadah that we learn the use of the sacrificial lamb (Pesach), unleavened bread (matzo) and bitter herbs (maror). It interrupts the thanksgiving (Hallel) by the meal, and it last ends with the songs of Adir Hu and Chad Gadyo (An Only Kid).

One of the most stirring parts of the Haggadah is recited at the beginning of the Seder, and begins with Ho-Lachmo Anyo "This is the bread of affliction." The head of the house rises, lifts the plate of matzo in his hands and recites, "This is the bread of affliction which our fathers ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need come and celebrate Pesach with us. Now we are here. Next year may we be in the Land of Israel. Now we are slaves. Next year may we be free men."

Ho-Lachmo Anyo is one of

the oldest sections in Aramaic, a language spoken by our ancestors in Israel almost 2,000 years ago. It was

once customary for the head of the house to step out into the street and recite Ho-

Continued on next page

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The Passover Haggadah

Continued from prev. page
Lachmo Anyo. Today the invitation to the poor is recited within the home — but the spirit of hospitality remains the same.

Following Ho-Lachmo Anyo, the youngest child recited the Four Questions:

Why is this night different from all other nights?

1. On all other nights, we eat either leavened or unleavened bread. Why on this night do we eat only unleavened bread?

2. On all other nights we eat all kinds of herbs. Why on this night do we eat only bitter herbs?

3. On all other nights we do not dip the vegetables even once. Why on this night do we dip them twice? (First parsley in salt water, then bitter herbs in charoses.)

4. On all other nights we eat either in a sitting or a reclining position. Why on this night do we all recline?

Then comes the long story of the Exodus from Egypt followed by the passages about the four different kinds of sons a man may have — the wise, the wicked, the simple, and the son who asks no questions. The wise son eagerly asks about Pesach and why it is celebrated. He is given a full explanation. The wicked son scoffs at Pesach, and his father tells him that if he had lived in Egypt, he would not have been worthy of being saved. The simple son asks a simple question and gets a simple answer. The fourth son asks nothing, but his father does not neglect him. He, too, is told why we celebrate Pesach.


The Haggadah has played an important part in developing Jewish art. In the

Haggadah, artists found many subjects they could illustrate — the four sons, the ten plagues, Jacob's ladder, the crossing of the Red Sea, the patriarchs, the baking of the matzo and many other things. The artists of Haggadah all expressed themselves in their own way. Some preferred to draw the initial letters in an artistic way. There is a Spanish Haggadah of the 14th century which has many pictures of Seder scenes. This Haggadah even had a picture of a little boy asking his father the meaning of the festival. The Spanish Haggados usually were in beautiful colors, with gold lettering and ornamentation.

In the 7th century, Amsterdam became a center of Jewish printing. In 1695, the famous Amsterdam Haggadah appeared "in the house and to the order" of Moses Wesel. This Haggadah was illustrated with copper engravings. On the title page are the words: "Formerly the pictures used to be cut in wood. That was not so beautiful. Now that they are engraved in copper, everyone will realize the difference, which is like that between light and dark." In a later Amsterdam Haggadah more pictures were added — borrowed from a woodcut Haggadah which had once appeared in Venice.

When the Seder is ended,
Continued on next page

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The oldest Jewish festival

By RABBI ISAAC LEVY

Passover is incomparable in the Jewish calendar in form and content, in romantic setting and historical association. It is the oldest of the Jewish festivals and the first national commemoration. It recalls the birth of Israel's nationhood and the travail which preceded it. It commemorates the passage of a people from subjection under a foreign tyranny to national and religious independence.

It is the festival of Spring when the world of nature awakens to life, growth and fruition. It marks, too, the springtime of a nation when a people passed from the darkness of bondage to a new life under a law which was ultimately to serve as the foundation for the white structure of modern society.

Like so many other facets of Jewish life and experience the Passover, though Israel's unique possession, is universal in its message. The spirit of freedom which it conveys testifies not merely to Israel's suffering and redemption, but to mankind's greatest need.

This generation as much as any past generation can welcome the renewed affirmation of freedom so closely interwoven in the pattern of the Passover, for the goal to which men strive has not yet been attained. Many races

and peoples are still subjected to some form of domination and are still denied the basic rights and liberties which are man's due.

The pitiful cry which was first heard in Egypt, "let my people go," has re-echoed round the world and is uttered by all darkened by oppression. It was the cry of the Negro slave who suffered under the lash of the pitiless master; it is the plea of those who are forced to live under the despotism of a dictatorship.

Passover is indeed Israel's oldest festival, but its mes-

sage is renewed year by year as mankind continues to fall short of that idea which launched Israel on its historic career.

Although the message of the Passover is universal in application it is essentially a domestic celebration. The family gathers round the parental table. The children enjoy pride of place. All efforts are turned to stimulating their interest and arousing their curiosity. The mode of celebration is educational in character, for the father's duty is to expound the theme

Continued on next page

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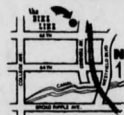
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The oldest Jewish festival

Continued from prev. page
of the Exodus, to enliven its meaning in the light of current experience.

Rich in historical associations, the order of the Seder ritual (the home service on the first two evenings of Passover) is traceable to the earliest days of Jewish national history. The Hagada,

the most popular of all orders of service, for use in the home at the Seder, enjoyed the attention of scholars, poets and artists of countless generations, past and present.

No book has been elaborated upon with greater love. It was the first order of service to be richly illustrated and each generation produces

new editions adapted to contemporary taste. This affection for the Hagada reflects more than mere antiquarian interest in the Passover story; it is expressive of the fact that "every generation regards itself as though it came forth from Egypt."

The story lives and is lived by those who tell it. The old wine-stained Hagada, passed on from one generation to the next, evokes the picture of generations of parents re-telling the ancient epic to their children and in the telling comparing the events of the past with the tribulations of the moment.

This consciousness of the continuity of history is part of the Seder's inspiration. The message of yearning for the ultimate freedom which shall be complete and absolute is written large in this compact ritual. The message of hope for the future redemption passes from father to son in the course of the narration and in the replies which are given to the children's questions.

The Torah recalls that the day will come when children shall ask their parents, "what mean ye by this service?" and the prescribed answer was couched in the past tense, "because of what the Lord did for me when I came forth from Egypt." With the passing years the tense has changed. The father not only recalls the past deliverance, but

Continued on next page

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GREETINGS!

The oldest Jewish festival

Continued from prev. page
dreams of the future. He sings hymns of praise for past benefits, but he encourages his family to pray for the day when the arm of deliverance will again be stretched out.

Jewish memory is long and tenacious. It cannot forget past suffering. Even the wine stains which recall the Seder celebrations of one's forebears impel recollection of the blood-stained pages of

Jewish history. Passover retains memories of the "night of watching," not just that first vigil in Egypt when Israel awaited the sign of deliverance, but the nights which brought sorrow and tragedy to so many medieval communities.

The songs of redemption were so frequently hushed by the attacks of violent mobs who were stirred to frenzy by the call to avenge the death

of Jesus of Nazareth.

Yet the memory of those sufferings has not warped the mind of the Jew. He clings to the faith which a glorious past engendered and the recollection of that past breeds hope for the future; the hope in the coming of Elijah who will hail the Messianic era.

Sentiment and faith preserve that hope for the future generations. The Seder projects its celebrants into the uncharted times to come, just as the Passover liturgy of the synagogue sings of the "Passover of the future."

Indeed as the Jewish philosopher Philo wrote in the first century of the Common Era, the Festival of Freedom, set as it is against the background of the springtime, bears eloquent testi-

Continued on next page

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We could go on and on and on. And we will.

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Pesach means the Passover. The holiday is called "passover" as a remembrance of the final miracle in Egypt, when the Almighty destroyed every first-born among the Egyptians but passed over the homes of the Israelites. The lamb that the Israelites used to bring as a special offering in honor of

the festival was known as the Pesach or paschal lamb.

back to the days of the Temple.

Seder

The word "Seder" means "order," for there is a certain order we follow in the celebration of Passover around the table. Some of the practices are very ancient, dating

Matzah

It is from the word that Pesach is called Chag Ha-Matzos, the "Feast of Unleavened Bread." When the Israelites were hurrying out of Egypt they had to snatch up bread they were baking before it was leavened. Once matzos were baked in the home. But this became very difficult, and during the Middle Ages most Jewish communities had their matzo bakeries. To keep the matzo from rising while being baked, wooden combs or wheels were run over it.

There are three special matzos on the Seder table, each wrapped separately and placed atop one another on a plate. The larger half of the middle matzo is put away to be used as afikoman.

The oldest Jewish festival

Continued from prev. page
mony to a rich hopefulness. The fresh blossom, the warming rays of the spring sunshine and the comforting verdure clothing of the fields offer renewed hope for the harvests yet to come. Israel enters into the spirit of the festival in the month of spring with reborn optimism. The Jewish people commemorates the occasion with the confidence that a renaissance awaits them.

(From "A Guide to Passover," Jewish Chronicle of London Publications.)

Afikoman

Continued on next page

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Symbols and Customs

Continued from prev. page

The afikoman serves as dessert at the end of the meal. It takes the place of the Pesach lamb which was eaten last at the Seder so that its taste might linger on the palate. It is customary for children to play a game by hiding the afikoman and demanding a prize for its return.

Shankbone

On the right-hand side of the Seder plate there is a roasted shankbone. This is a symbol of the Paschal lamb which was sacrificed in the Temple.

Four cups of wine

Each member of the family partakes of four cups of wine. The first cup is used for the Kiddush. The second is the cup of rejoicing, over which the first half of Hallel and the "blessing of redemption" is recited. The third cup is usually drunk in connection with the grace, which is recited at the end of the meal. The fourth cup is used when the second half of the Hallel and the prayers of thanksgiving are recited.

Moror

On the Seder plate we also find moror or bitter herbs. This is to remind us of the bitterness of slavery.

Charoses

The charoses, a sweet mixture of apples, almonds, cinnamon and wine, also recalls the bitterness of slavery for it symbolizes the mortar made under the lash of the Egyptian taskmasters. The pleasant taste of the charoses, however, is a symbol of God's kindness, which made slavery easier to bear.

Roasted Egg

Some say the roasted egg is a token of grief for the destruction of the Temple. Others believe that the egg is merely associated with the spring season of the year, when Pesach is celebrated.

Cup of Elijah

The prophet Elijah is the hero of many beautiful legends. The Prophets promised that Elijah would announce the coming of the Messiah and cause peace and freedom to reign everywhere. In his honor, a handsome goblet of wine is placed on the table.

Every Jewish child knows the song which begins: "an only kid, an only kid, which

my father bought for two zuzim" (ancient coins). This folk song, which ends the Seder service, was especially written for children. Though it tells about a little kid and a cat and a dog, some say that it is really the story of the Jewish people. The song ends with the hope that one day all tyrants will be destroyed and the world will be a wonderful place to live in.

Chometz

"Ye shall put away leaven out of your houses," says the Bible. Chometz means leaven. It became the custom to scour and clean everything in preparation for Pesach. During the eight days of

Continued on next page

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Symbols and Customs

Continued from prev. page
Passover, all leavened bread is barred from the Jewish home.

wheat, since the major purchase made for Pesach in ancient times was that of wheat for matzos.

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Mah Nistanah

The youngest child at the Seder table asks the Four Questions. Why is this Pesach night set apart from all other nights? Why do we eat only matzo? Why do we especially eat bitter herbs? Why do we dip our vegetables twice when on other nights we do not dip them at all? Why do we this night dine in a reclining position? The answer explains that it

The Seder cuisine of Oriental Jews

By MARIAN WIENER

Inquiring about special Middle-Eastern cuisine served on Passover eve is likely to lead one to an endless chain of Oriental scholars. To avoid this, one need only wander through the Bukharian shuk in Mea Shearim, enter a Middle Eastern restaurant, attend an authentic celebration — or,

Continued on next page

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The Seder cuisine of Oriental Jews

Continued from prev. page
ideally, accomplish all three. For this correspondent, the fruits of my labor were sampling tasty Moroccan, Yemenite and Iraqi dishes.

Talking with a traditional Middle-Eastern Jew will more likely than not result in his sharing a recipe or two, and explaining some of the symbolism behind Passover. Passover, he tells you is the Feast of Unleavened Bread, celebrated by Jews all over the world. Some observances are shared by all Jews; for example, bread and all leavened products are taboo while other customs such as eating rice, vary among the

different ethnic groups.

All of the Jewish communities adapt year-round recipes to the special dietary laws of Passover, substituting matza meal for many dishes normally containing flour. Moreover, the Seder plate is common to both Middle-Eastern and Western Jews. It contains: three cakes of matza, one on top of the other; a roasted egg and shankbone—a reminder of the pascal lamb; a dish of salt water, symbolizing Hebrew tears shed; maror, or bitter herbs, and the haroset, resembling the mortar.

Ashkenazim do not eat rice, corn or legumes as many

Middle-Eastern Jews do on Passover, with the exception of Moroccan Jews. For the most part, Middle-Eastern Jews (including those from North Africa) celebrate Passover in a manner that blends in with the customs of their own family and ethnic community.

The Middle Eastern Passover table is always adorned with the traditional Seder plate, but many of the other dishes vary from community to community, each ethnic group boasting its own colorful cuisine.

Yemenite Dishes

At the Seder table, Yemenites are accustomed to eating plenty of meat, eggs, rice, potatoes, fowl, beans and an assortment of spices. The haroset is made from 13 ingredients including raisins, nuts, rimonim, (pomegranate) wine, sesame, apples and hel (a spice used in Turkish coffee).

The Passover table is likely to contain "hilba," a special green spice, served like humous, which is incidentally a forbidden Passover item amongst Eastern
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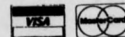
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The Seder cuisine of Oriental Jews

Continued from prev. page
 Jews, who normally devour it in large quantities. Soup filled with meat or chicken is also common. Both a meat soup filled with "shum" (garlic), and "hawaii" (another spice often added to Turkish coffee), and a dish of fowl (gileh) are an integral part of every Yemenite table. "Shawweya" is a popular main dish. It is made of roast meat cut into long pieces and seasoned with black pepper. For the non-dieter, "kabani" is a real treat; it is made with matza meal, margarine,

eggs, salt and sugar, all baked overnight. Following the main meal, Yemenites, whose appetites are well-known, enjoy a large selection of fresh fruits and drinks.

Iranian Dishes

The traditional Iranian family enjoys eating a number of aromatic dishes on Passover eve. Those with financial means eat lamb as a main dish. A less expensive, but no less tasty, dish called "ashpelo" is shaped like a meatball, prepared with rice, carrots, dates and raisins. All of the juices blend together, making it most appetizing. "Gondi rizeh" is another meat/rice dish with "kirkum" and salt, shaped into falafel-like balls.

Ash, another favorite dish, is similar to the ashkenazic speciality, cholent. Ash is actually a stew made with beans, meat and onions. Whereas cholent is flavored with "kishke", ash is filled with potatoes to improve the flavor.

Iraqi Cuisine

Iraqis eat a lot of rice, potatoes, meat, chicken and fish on Passover eve. "Kubah" is a well-known dish, made largely of matza meal.

eggs and meat. "Shakshuka" is another popular year-round dish, made from eggs, tomato juice and onions. Haroset is made with figs, dates, raisins and nuts.

In the very heart of Mea Shearim is one old-timer Iraqi cook, Siman-Tov Zada. He shared one of his favorite recipes with me, aruk varoz. Mix uncooked rice with ground chicken breast, add salt, form into balls, and set aside. In another pan fry onion and tomato juice (made from grated tomatoes). Transfer this to a pot and fill the base with water. Then, add the first concoction and cook it as you would a soup with knaidlach.

The Kurdish diet is very similar to the Iraqi one. Kurdish Jews eat large quantities of eggs at the Seder table, as do Libyan Jews. In fact, Jews from Libya have a custom of putting one egg on each Passover plate for every family member.

Moroccan Cuisine

Moroccan Jews eat abundant vegetables, meat and fish on Passover eve. The artichoke is as versatile to the Moroccan gourmet as the egg.

Continued on next page.

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The Seder cuisine of Oriental Jews

Continued from prev. page
plant is to the Israeli. Stuffing the artichoke heart with meat is one way; the leaves, called "charshuf", are eaten as well. Vegetables and greens are served as a reminder of the children of Israel who ate greenery during Passover. According to tradition, greenery brings good luck.

Moroccan desserts include honey cakes, almonds, cinnamon, and French-style doughnuts made with matza meal. Saving the best for last, the Moroccan Jews and other North African Jewish communities celebrate a traditional feast called "Maimona" at the end of Passover.

On the last evening, only dairy foods are eaten. It is traditional to eat many sweet items: sweet milk, cakes and fruit. The table is also filled with greenery: leaves, flowers and branches of fig trees. The day after, families go picnicking, and visit friends and relatives.

To sum up, the basic mean-

ing and importance of Passover as a time of deliverance holds true for both ashken-

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By RABBI ARYEH L. GOTTLIEB

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Continued on next page

azim and Middle-Eastern Jews. This common symbolism is embodied in the Seder plate, a fixture on every Seder table. There are, however, divergent customs between Eastern and Western Jewry, as we see in the eating patterns on Passover eve. All this reflects on a smaller scale the basic similarities of all Jews, along with the accompanying pluralism in the Jewish world.

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Rabbi reviews book without author

Continued from prev. page
gious relative, they were considered aliens and when he died, they were singled out for mistreatment and persecution.

They themselves knew they were strangers in a strange land, and they kept themselves apart in their own ghetto where their num-

bers grew considerably. It is a long and convoluted story. They were exploited and persecuted, and over the years they fell into despair and lost all sense of dignity and personal worth.

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adopted him, and he grew up with all the advantages that his aristocratic new surroundings could afford him. Education, wealth, position and power were his. Yet, he never forgot his humble origins. He was not one of his people and yet he was. He identified with them, yet was not one of them. The conditions to which they submitted were absolutely unacceptable to him. Inwardly, he was torn with tension. On the one hand he felt compelled to come to their aid to pull them out of their wretched state. At the same time, he felt inadequate and unqualified for this task. But his indignation at the injustices that they suffered prevailed.

When he came to them, they saw him as an alien, an outsider, which in truth he was. He appealed to their lost sense of dignity. He reminded them of the old country from which they came and of their more glorious past which they had forgotten. He rallied them in an effort to lead them back home. Many feared him, some hated him, but they could not resist his personal power, and they rallied almost resentfully behind him and headed homeward.

The story of this journey back home is filled with drama and strife. There was turmoil and rejection. There was disunity and hate. He

Continued on next page

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Rabbi reviews a book without an author

Continued from prev. page
could not keep them together, but he did not let them fall apart.

It has all the earmarks of reality because with all his misery and troubles, there were many who envied him. The very ones who made his life one anguish after another...were the very ones who blindly envied him his life of anguish. They did everything they could to sow dissent, distrust and dissonance. They accused him of playing favorites with his own personal family members because he relied heavily on help from his brother and sister. They denounced him as an exploiter of the people, claiming that he served only his own ambitions. This powerful individual who could stand up to the inimical forces of the outside did not know how to deal with the intrigues on the inside. They sensed this weakness and preyed on it. It was his humility that rendered him vulnerable.

He tried to establish law and order for them, which they accepted for a while. But they often turned against him because the journey back was fraught with great danger. Actually, when they left home, they left on foot and now, going back, they had to return the same way. It was a treacherous terrain. There were marauding bands all around them. They were easy victims. At times there wasn't enough water and at times not enough food. He himself did not complete the journey. He died along the way. It was only after his death that they appreciated him. They made the rest of the journey on their own.

It is odd indeed that nobody bothered to remember where he was buried. There was no marking over his grave and nobody ever set up a monument in his memory. But somehow the memory of him lingers on within his family and it has even spread to the outside as well.

Continued on next page

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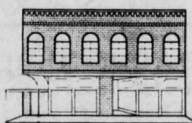
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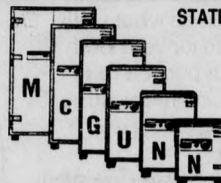
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Israel's gazelles are seeing a resurgence

Israel, known since 1948 as a land of miracles, is rapidly discovering that although miracles may be desirable they can be hard to control, as evidenced by the escalating conflict between farmers and gazelles in the Galilee and on the Golan Heights.

According to Dr. Richard Schuster, a psychologist and specialist in animal behavior

in the University of Haifa's Department of Psychology, "even though the repopulation of the gazelles and the success of new agricultural settlements rank as twin miracles for Israel, no one ever thought to coordinate the two projects. This oversight has created havoc for many farmers in northern Israel."

Some kibbutzim and moshavim have literally stopped planting in areas of the Galilee where free-running gazelles are stripping the fields and destroying young trees, he observed. Schuster has found that many settlements, to combat the situation and protect their investments, are violating the law by poisoning

and shooting the gazelles.

The most pressing problem is on the slope of the Golan Gev, where the original 350 animals — transplanted in 1970 — took advantage of their protected status, with thousands now seen leaping across the hills. "There," Schuster explains, "they are enjoying lunch at the farmers' expense — eschewing grass

for the always delicious baby cucumbers, wheat, and cotton plants."

"The resurgence of the gazelles definitely counts as a miracle," he feels. When Israel captured the Golan Heights in 1967 the gazelle was almost extinct, and Schuster estimates that in 1948 there were only 500 gazelles in the Galilee, the Jordan Valley, and on the Golan. They had been killed because they are both tasty and a fine sports trophy. Unfortunately, Schuster thinks the effort to reintroduce the gazelle into these areas was too successful, as they are appearing in places where they previously had never been seen.

Schuster and the University of Haifa are now working with Israel's Nature Reserves Authority to alleviate some of the problems by arranging to fence the Golan slope — to and bottom — allowing the gazelles an ample amount of room to run while at the same time denying them access to the fields.

Schuster's portion of the project is to observe the gazelles' habits, in order to minimize any difficulties in the relocation process.

"My job," he related one day while laying belly down on a hillside, "is to study the social organization of the gazelles and the area in which they live. Who are the leaders? How far do they roam? Which streams are they using for drinking water? These are critical questions if we are to effectively manage the population. Territorial needs and food supplies must be taken into consideration. You cannot decide to fence 20 acres if 200 are needed."

"Until now, there has never been an attempt made to devise a management policy. With the situation out of control — as it is today — the only real way of coping

Continued on next page

Rabbi reviews a book without an author

Continued from prev. page

I started reading this book last Dec. 24. I expected to finish it on Saturday, the 3rd of March. I only read a few chapters at a time because it is very heavy stuff.

The man's name was Moses. The book is called Exodus. The author is unnamed.

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Passover recipes to the rescue

If Passover brings memories of fallen sponge cakes and crumbled matzoh sandwiches, take heart.

To rescue the harried holiday cook comes *Fiddler In The Kitchen*, National Council of Jewish Women, Greater Detroit Section's cookbook. Among the over 300 carefully tested recipes are 16 created especially for Passover. Ranging from matzah balls to mocha rolls, these easy-to-prepare holiday treats are guaranteed to delight family and friends.

The book is perfect for year round use as well. Special features include recipes utilizing food processors and microwave ovens, suggestions for koshering conventional dishes and both equivalent and substitutions guides.

A full page of helpful hints precedes each section of the book. Where else might you have learned that dental floss is perfect for trussing your holiday turkey or that storing popcorn in the freezer yields more popcorn per ounce? Just pop the frozen kernels as you would the ones fresh from the cupboard.

Also contained in the book are 70 impossible-to-resist dessert recipes and a celebrity cooks section featuring 20 favorites from Detroit restaurants and area chefs.

At \$8.50 per copy, *Fiddler In The Kitchen* has become a runaway best-seller. Over 7,000 copies have been sold. To make this bestseller part of your kitchen collection, write National Council of Jewish Women, Greater Detroit Section, 16400 West Twelve Mile Road, Southfield, Michigan 48076. Include \$1.50 for postage and handling.

The following Passover recipes will delight your family and friends:

Passover Carrot Mold
4 eggs, separated
6 carrots, cooked and mashed
1 onion, grated
6 sprigs parsley, chopped
6 tablespoons shortening
3/4 cup sugar
2 cups matzo meal
1 1/2 cups water
Salt and paprika to taste

Preheat oven to 350 degrees. Beat egg whites until they form stiff peaks. Beat carrots, onion, parsley, shortening and sugar. Add egg yolks and blend thoroughly. Add matzah meal, water and seasonings. Fold in

egg whites. Bake in greased three-quart mold for 1 hour. Yield: 10-12 servings.

Passover Blueberry Muffins

3/4 cup minced onion
6 tablespoons margarine, divided
4 cups mashed potatoes
1/2 cup potato starch
3 eggs
1 teaspoon salt
1/4 teaspoon pepper
Brown onions in 4 tablespoons margarine. Cool and set aside. Add 2 tablespoons

margarine to mashed potatoes with potato starch, eggs and seasonings. Knead to blend thoroughly. Form dough into 2-inch rounds. Flatten each round. Place a teaspoon of browned onion on each. Enclose onion by pinching sides of potato mixture together. Place on a hot greased cookie sheet and bake at 375 degrees for 25 minutes. Yield: 20 knishes. Note: Can be filled with 1 teaspoon chopped liver instead of onion.

Gazelles increasing

Continued from prev. page
ing with the burgeoning gazelle population is to reduce it. It can't just be shifted to another place. One serious problem is that the easily available food and the constant water supply have disrupted the gazelles' internal time clock. They are breeding twice each year."

According to Schuster, the gazelle normally breeds once a year, when the conditions are best for bringing young into the world — usually in the spring. By controlling the land area, and access to the fields, Schuster feels that the gazelles will return to breeding once each year, causing the population to begin declining.

The management program planned by Schuster, the University of Haifa, and the Nature Reserves Authority will be a two-year endeavor. The fencing of the Golan slope will keep the gazelles in a well-defined area, permitting Schuster to monitor the depopulation and the Nature Reserves Authority to intervene if problems occur.

To facilitate the charting procedure, the Nature Reserves Authority's schedule

for the end of February includes a tagging operation designed to capture and mark a number of animals.

Schuster, and through him the University of Haifa, first became involved in the gazelle management project as a result of Schuster's earlier efforts in Zambia, where he spent three years in the bush studying the social organization of the Lechwe antelope.

A specialist in the field of social interaction, Schuster recently received two large grants from the Harry Frank Guggenheim Foundation to develop a model of social interaction based upon his research into the effects of aggression and competition on social relationships.

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Conference to examine Brandeis contribution

LOUISVILLE — One of Louisville's most admired native sons — Louis D. Brandeis — will be the subject of a two-day conference sponsored here by the National Endowment for the Humanities and the University of Louisville, Thursday and Friday, April 23 and 24. The University is the repository of all Brandeis papers.

An almost exclusively Jewish roster of scholars will participate in the program. Phillippa Strum, Brooklyn College, Lewis J. Paper, Washington D.C. attorney, who wrote a recent biography of Brandeis, and David J. Danelski, Occidental College, will open the conference Thursday afternoon speaking on "Brandeis and the Law."

Following the banquet that night, Melvin I. Urofsky of Virginia Commonwealth University will speak on "The Brandeis Agenda."

For Friday morning's session, David W. Levy, University of Oklahoma, Allon Gal, Ben-Gurion University of the Negev and Kathryn Kish Sklar, University of California at Los Angeles, will discuss "Brandeis and the Social Order."

Rabbi Nussbaum succumbs at 79

SAN DIEGO — Death at the age of 79 came to Rabbi Perry E. Nussbaum, emeritus of Temple Beth Israel, Jackson, Miss., which was dynamited, as well as his home, because of his civil rights activities.

The Reform rabbi formed

HIGHLAND PARK, IL — The strictly monogamous lifestyle of the Falasha, the Ethiopian Jews, explains the negative results received by the 1,000 (now in Israel) who underwent a test for AIDS. This was reported by the American Association for Ethiopian Jews, who said that the tests were made because the AIDS virus has been traced to Africa where large numbers are infected.

the Mississippi Council of Concern for Rebuilding Churches in 1967, and two years later the twin bombing by racists stirred the Jewish community. Rabbi Nussbaum formed the first city and state interracial organizations. He retired to San Diego a few years ago.

NAMES IN THE NEWS

Whom the seminary honors

Rabbi Jacob Neusner, who often has been a critic of the Jewish Theological Seminary, his alma mater, will be awarded the degree of Doctor of Hebrew Letters, honoris causa, at ceremonies at the inaugural convocation for Rabbi Ismar Schorsch as chancellor of the JTS. Rabbi Schorsch told Prof. Neusner that "my colleagues and I came to the conclusion that the occasion would assume added significance if we were to recognize graduates of the Seminary who have distinguished themselves and brought merit to their alma mater by virtue of their contributions to the study of Judaism within the university world." Dr. Neusner also is one of five scholars who are being considered for the post of Librarian of Congress. One other of the five is also Jewish — Gertrude Himmelfarb. The present Librarian, Daniel Boorstin, who is retiring, is also Jewish.

Two stalwarts

Two stalwarts of the Reform rabbinate — Rabbi B. Freehof and Victor Reichert are being honored on significant birthdays. Rabbi Freehof will be honored with a three-day symposium on Jewish Law and Liberal Judaism sponsored by Rodef Shalom Congregation, which he headed, and the Responsa Committee of the Central Conference of American Rabbis from April 30-May 2 in Pittsburgh. Dr. Freehof will be 95 years old. Rabbi Reichert was tendered a Service of Thanksgiving and Celebration by Rockdale Temple, Cincinnati, on the occasion of his 90th birthday and 60 years of serving the congregation.

Flurry of gifts

A flurry of gifts totalling many millions of dollars have recently been made to universities and Jewish institutions in recent weeks. The largest of the gifts came from the Skirball Foundation in honor of the late Jack Skirball and total \$8 million, of which \$5 million went to Hebrew Union College and \$3 million to New York University for its new department of Hebrew and Judaic Studies. A second gift in the amount of \$1.2 million to the same university for the new department came from the Scheuer Foundation. Then in San Diego, Sol Price and family donated \$2 million for the new University Center for the University of California at San Diego. Philip Klutznick of Chicago donated \$1 million to Northwestern University for its new Chair in Jewish Civilization to be named after himself and his wife, Ethel. Another \$1 million has been contributed by Lee and Milford Bohm of St. Louis jointly to the American Society for the Technion and the School of Business of Washington University of St. Louis. An unannounced amount contributed by Philip and Muriel Berman will enable six Lehigh Valley colleges to establish a Jewish studies program.



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Mrs. Zelda Thau dies in Miami

MIAMI — Mrs. Zelda Thau, who was active and held leading roles in Hadasah, Israel Bonds and the American Friends of Hebrew University and also the Federation, died here at the age of 89. She was vice president

of the Florida region of Hadassah, chairman of Israel Bonds for Florida, and past president of the Greater Miami Chapter of the Women's Division of Friends of the Hebrew University.

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CONTEST

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The mystery person earned a B.A.
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The mystery person holds one of the top Jewish community positions in the U.S.
The mystery person earned a Masters Degree from Antioch College in Planning and
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Abram, Bronfman faulted

New deal for Jews of Russia doubted

NEW YORK — Whether the Jewish leaders — Morris Abram and Edgar Bronfman — were right or Gennadi A. Gerasimov, the Soviet spokesman, was correct when he denied what Abram and Bronfman had said about an entirely new program for Jews, both those wishing to leave and those staying was the question this week.

Rabbi Arthur Schneier broke the news one day before Abram and Bronfman that 11,000 exit visas will be issued this year, that their new destination would be Bucharest instead of Vienna, that prospective rabbis could be sent abroad for studies, that synagogues could be restored, et.

But now Gerasimov has stated that these concessions are all the figment of imagination of the three Jews, without naming them.

Pundits believe that Gerasimov is wrong and that Abram and Bronfman are right. The lifting of the oppressive measures against Jews fits the new Gorbachev program. Also, even though the first definite news came from the three Jews, rumors to that effect have been circulating for the past several months. Israel is already discussing the cost of the influx of Russian Jews, and while no mention is made of where the funds — estimated to cost \$220 million for only several thousand Russian Jews — would come from, the indication, left unsaid, is that a vast special campaign would have to be launched in the U.S., not too dissimilar from the one to absorb the 16,000 Ethiopian Jews now in Israel.

How many of the 11,000 or more Jews said to be receiving exit visas this year from Russia would remain in Israel and how many would proceed to the U.S. to join relatives who have arrived from Russia in the past 10 years — the number allowed to leave Russia in 1979 was over 51,000 — cannot be estimated.

In recent years only about one out of five Jews reaching Vienna from Russia continued on to Israel. Now there will be no choice but to proceed to Israel, since Bucharest, said to be the new destination from Moscow, is behind the Iron Curtain, thus eliminating the problem at Vienna. That problem was that even if the U.S. Jewish community were to refuse to come here, they could move into European cities or secure assistance from the Christian agencies who were ready to provide them with the necessary help for designs of their own.

However, Israeli sources cast doubt on the announcements made by the three Americans, and even they were beginning to backtrack, although still keeping up a bold front. There were charges that Bronfman and Abram were selling out the 400,000 Russian Jews who want to leave, and willing to call for revoking the Jackson-Vanik limitation on better trade conditions for Russia for only 11,000 visas.

Torah retreats for prisoners

MORRISTOWN, N.J. — For two weeks, 30 prisoners in 12 Federal Prisons will participate in a Torah Retreat at the Rabbinical College of America here under the auspices of the Aleph Institute. Aleph Institute, based in Miami, is a national agency of Jewish education for Jews in limited environments which is recognized by the U.S. Bureau of Prisons and provides over 1,800 Jewish men and women nationwide with various types of support and educational services.

The minimum security inmates are released through a special court order to enable them to increase their Jewish knowledge and receive training to serve as leaders in their respective prisons.

\$1 M. bond set for JDL member

EAST MEADOW, N.Y. — When federal agents searched the home here of Murray Young, 59, a member of the Jewish Defense League, they discovered 17 firearms, materials and tools for making explosives, and JDL literature. In U.S. District Court his bond of \$1 million was made by him and his son. Among the evidence at the house presented to the court were links to "recent bombings and other terrorist acts," including two incidents at Lincoln Center last year.

What to do when young interdate

FAIRLAWN, N.J. — A new approach to intermarriage was launched at the Fair Lawn Jewish Center in a series of four Wednesday workshops for parents of children who are interdating. Called Project Joseph, it is sponsored by the United Synagogue and Rabbinical Assembly (Conservative). A charge of \$20 is made for the four sessions.

Jewish Veterans head beaten savagely in Fla.

DELRAY BEACH, Fla. — The savage attack on 74-year-old Murray Hymowitz, a past commander of the Jewish War Veterans and veteran of World War II, has shocked the community. A front-page editorial by Edward Sears, executive editor of the Palm Beach Post, stated that "These disgraceful attacks by a demented handful hang like an odious cloud over the reputations of the good people in south county." Two men held the five-foot-five Hymowitz,

while a third hit him the face and body and then slammed him against a concrete wall.

The attack followed the defacing of a monument dedicated last November to the Jewish War Dead in Veterans Park. The anti-Semites knocked it over. It was rededicated Sunday with an inscription that honors "all veterans in all wars in defense of their country" instead of just honoring the Jewish war dead.

Not kosher and no mashgeach

HIGHLAND PARK, N.J. — Just because it was called Jerusalem Pizza, advertised as being a kosher establishment with even a mashgeach on the premises, everything wasn't kosher at the pizza parlor here. After owning up that he used a non-kosher cheese as an ingredient, Shmuel Jashinsky agreed to sell the ownership of his eight-year-old pizza parlor and not to own or

operate in New Jersey any establishment holding itself out as selling exclusively kosher food, and pay the state \$1000.

Jerusalem Pizza is the fourth restaurant or hotel that has agreed to drop kosher claims after violations were found.

Trotsky turning over in grave

TEL AVIV — A newsman reporting that the great-grandson of Leon Trotsky was born to an Orthodox couple in Kiryat Arba would be tempted to write that the Bolshevik revolutionary leader may be turning over in his grave. The infant's father, David Axelrod, is the son of Trotsky's grandson, Sergei Sedov. He made aliyah from the U.S. and became an observant Jew. Trotsky was assassinated in Mexico in 1941, presumably by henchmen of Stalin, whose archenemy he was.

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Of Passover and Yom Kippur

By RABBI JAMES PONET

Jewish tradition requires rabbis to deliver themselves of sermons on only two Sabbaths in the course of the year. These are the Sabbath



before Yom Kippur, known as Shabbat Shuvah, the Sabbath of Return, and the Sabbath before Passover known as Shabbat Hagadol, the Great Sabbath.

Before Yom Kippur, the task of the rabbi is to inspire the congregation to deeds and thoughts of repentance, that is to say, to remind them that it is within their power to begin again. Before Passover the rabbinic task is to prepare the people for the weighty adventure of freedom, to remind them that Red Seas can split and that greatness is within their reach.

Both Passover and Yom Kippur are holidays of

speech, in different ways, story tellers' festivals. On Passover parents become raconteurs as they respond to the child's question — regardless of whether anyone actually asks it — "What were things like in the old days?" On Yom Kippur the Jewish people chants its narrative of failure, its sin song, "We've sinned, we've cheated, we've lied, we've deceived, we've been unfaithful..."

On Passover we think of ourselves speaking to future generations, passing on the "root experience." On Yom Kippur we think of God as psychoanalyst, listening, without harsh judgment, to our harshest autobiographical narrative. The words of Pesach are to be remembered; those of Kippur we'd as soon forget.

Yom Kippur mandates five distinct prayer services, more verbalized confession, petition, praise and gratitude than on any other day of the liturgical year. Empty of food, we discover how full of words we are. Passover, on the other hand, is the food holiday par excellence, the

Continued on page 6

Amerika — Part two

By RABBI ELLIOT B. GERTEL

With the help of the electronic marvel known as the VCR, I return to consider *Amerika* the film, all 14 1/2 hours of it, from the vantage



point of critic of TV and theatrical films, the yarmulke I usually wear in this column. In the last column I slipped on the yarmulke of political commentator, or rather of reporter of serious indictments of the USSR and of the UN that justify any drama that would take them to task for not living up to what they profess to be.

In *Amerika* a Soviet official, movingly played by Sam Neill, who comes to admire the very American spirit he must crush, tells Kris Kristofferson, the last American hero, that the

Americans lost their country as soon as they saw no meaning in being Americans except perhaps that they were anti-Communist, that Americans withdrew from the world because they no longer had a vision, and therefore could respond to external challenge only by thrashing out in a desperate attempt to show that they were not weak or backed off like a strong man who didn't want to offend anyone. The causes given for the demise of America are broad enough and morally compelling enough to refute any arguments that the miniseries was propaganda for a particular point of view or a revival of McCarythist hysteria. In fact, the Kristofferson character is himself a former dissenter against the Vietnam war, and his courage is praised in the film.

Though too long and protracted (as ABC would discover through lower than expected ratings), though somewhat confusing (as are all epics with many characters, including Russian novels), *Amerika* still manages to be moving and provocative and even inspiring, offering fine performances all around as well as some truly impressive dialogue and monologues. There are even some effective jabs at the waste of national potential in youth gangs and drug use, which are very effective in this context.

The performances of Robert Urich and Kris Kristofferson stand out in the lead, but Sam Neill and Cindy Pickett emerge as the stars whose careers will be most advanced by this series. The children and teenagers who play the offspring of the principals are especially fine, as are Mariel Hemingway, as a Russian official's mistress who rediscovers her Americanism (one of Miss Hemingway's musical numbers in a theatrical satire on Russian occupation is breathtaking) and Armin Mueller-Stahl as a Russian general overcome by his own feelings of remorse.

There are scenes here that are particularly powerful and unforgettable. In one such sequence a Soviet attack on a refugee camp leads to a poignant procession which

unites desperate refugees with the townspeople who had resented their presence and feared them, and depicts as few scenes have the bonds of human decency and kindness and of an undefinable, underlying solidarity despite major social differences which characterizes American life not only in the ideal, but in the reality. In another scene, Congress, after rising to protest any attempt by Soviets to break apart the United States in a clear effort to crush the American spirit, is machine-gunned in a chilling massacre against the nation's political leaders. Past and present are equally assailed as fires are set to consume the portraits and sculptures of past heroes along with the bodies of the present leaders. A third memorable scene has Robert Urich, who plays an American leader determined to play the Soviets' game with hope of saving some remnant of lives and ideals for the future, reflect on life and liberty at the Lincoln Memorial.

To the reader who did not see *Amerika* I am sure that these scenarios sound like grandstand melodramatic plays on the emotions of the viewers. Bust in fact these scenes are all the more powerful because they are anticlimactic.

The processions in which the townspeople express solidarity with the refugees are, for example, powerful precisely because the drab and uncertain daily life of the refugees is so well-portrayed. In fact, the whole concept of portraying an underclass of American refugees—of those who become disenfranchised because of natural disasters or, more generally, because of government seizure of property is a very imaginative yet realistic touch in depicting Finlandization of the United States, reminiscent of Norman Podhoretz's attempt to imagine such a thing in his provocative little book, *The Present Danger* (1980).

To some of *Amerika's* critics or detractors, the very notion of a U.S. Capitol-burning scene might seem like a grandstand play on people's emotions, if not an out-

Continued on page 11



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I’ve only to look at my husband Jim to remember that awful day... the unending TV coverage of the handgun firing over and over... the nightmare panic and fear.

It’s an absolute miracle nobody was killed. After all, twenty thousand Americans are killed by handguns every year. Thousands more—men, women, even children—are maimed for life.

Like me, I know you support *stronger* handgun control laws. So does the vast majority of Americans. But the National Rifle Association can spend so much in elections that Congress is afraid to pass an effective national handgun law.

It’s time to change that. Before it’s too late for another family like mine... a family like yours.

I joined Handgun Control, Inc. because they’re willing to take on the N.R.A. Right now we’re campaigning for a national waiting period and background check on handgun purchases.

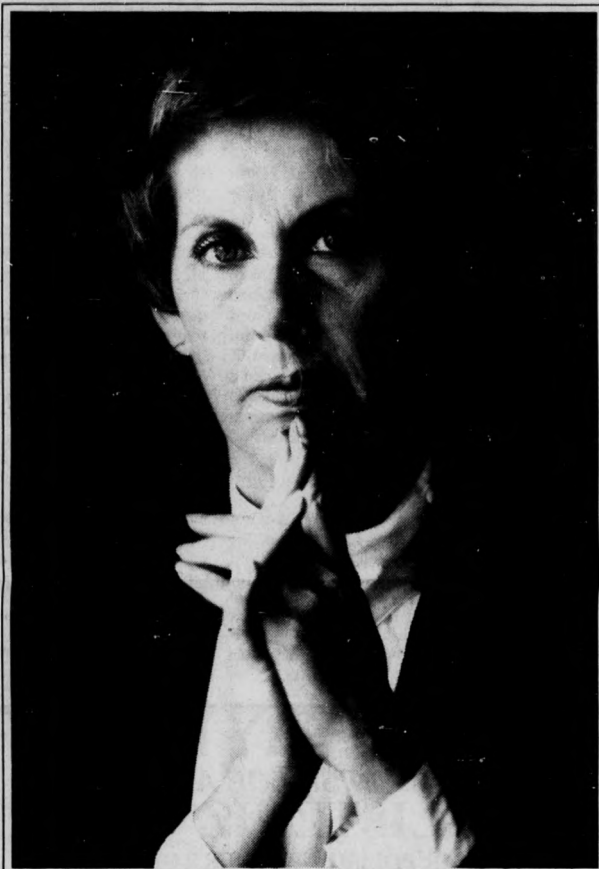
If such simple, basic measures had been on the books six years ago, John Hinckley would never have walked out of that Texas pawnshop with the handgun which came within an inch of killing Ronald Reagan. He lied on his purchase application. Given time, the police could have caught the lie and put him in jail.

Of course, John Hinckley’s not the only one. Police report that thousands of known criminals buy handguns right over the counter in this country. We have to stop them.

So, please, pick up a pen. Fill out the coupon. Add a check for as much as you can afford, and mail it to me today.

It’s time we kept handguns out of the wrong hands. It’s time to break the National Rifle Association’s grip on Congress and start making our cities and neighborhoods safe again.

Thank you and God bless you.”



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Ponet — of Passover and Yom Kippur

Continued from page 4

day on which we eat the only food a Jew is ever commanded to eat — matzah. And we surround our eating with the "telling," the *haggadah* Exodus becomes dinner conversation!

The speech act of Passover is similar to the speech act of Yom Kippur. The Haggadah states, "One who stretches out the account of going forth from Egypt has acted worthily." And as regards the central act of Yom Kippur, *vidui*, confession, Maimonides writes, in the Laws of Repentance, "One who stretches out verbal confession has acted worthily."

In his essay, *Redemption, Prayer, Talmud Torah*, Rabbi Joseph Soloveitchik makes an observation about the significance of speech which enables us to understand more deeply the role of language on Passover and Yom Kippur. He writes, "...a mute life is identical with bondage; a speech-endowed life is a free life. The slave lives in silence...He has no message to deliver...the free man bears a message, has a good deal to tell, and is eager to convey his life story to anyone who cares to listen."

On Passover, under the liberating influence of four cups of wine, within the bounded order of the Seder,

we, reclining in the manner of Roman nobles (or in the manner of a modern analyst), recall and articulate the memories of mute oppression, the terrors of historical violence, and the wonder of the first moments in the silent wilderness on the far side of the Red Sea. In so doing, we seek to fulfill the summons echoed in *Miishnah Pesachim* as well as in the Haggadah: You are obligated to see yourself as if you had gone forth from Egypt. (Or, as Maimonides states: You are obligated to show yourself as if you had gone out of Egypt.)

On Yom Kippur, under the liberating influence of fasting, within the structure of our most synagogue-bound holiday, we recall and articulate our violations, our flights from freedom, our cruelties, our lies, our sloth. We operate on the principle that only through acknowledging our weakness can we overcome it. We tell the truth in order to change what is true.

Passover reminds us of our origins, the conditions of life against which Judaism and Jews are charged to fight. Judaism is a war against Egypt, a commitment to the precariousness of self-determination; Jews are a people born in the humiliation of

historical suffering who discover that they have a message and a responsibility to proclaim it.

On Yom Kippur we acknowledge that we have not yet learned to live our lives in terms of the message of Exodus, that our words still far exceed our deeds, our visions elude our bodied actions.

On Passover we reflect on the miracle of our being yanked or cast, against our will, into freedom. On Yom Kippur we assess the extent to which we still reject the terms of the life we have been given.

The Yom Kippur liturgy ends, like the Passover Haggadah, with a vision of the world redeemed. By day's end we realize that we really can overcome our pettiness, that our failures need not plot the trajectory of our future. On Passover, when we declare, "Next year in Jerusalem," we hear the hope that defies external circumstance. For Exodus teaches the possibility of divine intervention. On Yom Kippur "Next Year in Jerusalem" means, "I can bear the task of repairing myself and my world. I can go on living with the Passover vision because failure no longer scares me.

Next Year in Jerusalem!



JEWISH GENEALOGY

By JUDITH R. FRAZIN

This column is aimed at aiding readers who are tracing their family roots. Judith R. Frazin is a lecturer on genealogy and is president of the Jewish Genealogical Society of Illinois. She is the author of a book which provides guidance for genealogical researchers. Readers may send their requests to Judith R. Frazin - Genealogy, 1025 Antique Lane, Northbrook, IL 60062. There already is a backlog of names to be researched, so time may elapse before the appearance of the answer to your request. Frazin is also available for those who wish her to conduct additional research for a fee.

I have followed your column in the P-O and was interested in obtaining some information on my family background as well as the origins of my last name.

My own research has yielded the following information about my family on the Winter side. My great grandfather was named Solomon Winter and lived in Milwaukee, Wis., 1854-1931. His father and mother were Jacob and Luisa Winter (Freudenfeldt) and I do not know when he came to America but I believe it was in the 1860's. I do not know of any brothers or sisters Jacob had. He lived from 1831-1890.

As far as the name goes, I spoke to Dr. Nathaniel Winter of NYU who said that there was a particular town perhaps in Czechoslovakia where most people were given the name Winter. Most were also Kohanim. He is a Kohen but to my knowledge I am not.

My cousin Elmer Winter who is in his 70's heard that the name Jacob came from a Josef in Bohemia or near Prague.

Any assistance you could give me in this matter would be greatly appreciated. If you research these matters more extensively for a fee, please tell me the details. — Jeffrey S. Winter

I cannot tell from your letter whether or not you have used the Milwaukee City Directories to track your Winter relatives. The City Directory is an important genealogical tool which existed for most major U.S. cities and for some smaller towns before people had telephones and which continued to be published until the late 1920's or early 1930's. A typical listing would be a person's name, occupation, home address and sometimes a business address. An immigrant might be listed in the directory immediately after his arrival in the U.S., or it might take several years for him to find his way into the listings. Either way, the first time you find him listed in the Directory is a starting point for trying to figure out when he first came to this country. City Directories can usually be found in the public library of the town in which your relative lived and/or the historical society of the state in which the town is located.

Have you looked for your relatives in the 1860 or 1870 Censuses? The *Source, A Guidebook of American Genealogy*, edited by Arlene Eakle and John Cerny states that there is a card index to the Milwaukee portion of the 1860 and 1870 U.S. Censuses at the Milwaukee Public Library, 814 West Wisconsin Avenue, Milwaukee, WI 53233. Perhaps a librarian there would be willing to check for your Winter relatives in the census indexes. There was also an 1865 and 1875 Wisconsin state census. The state censuses are probably unindexed, and you would have to know a person's address and the ward in which he lived, since censuses were usually conducted by wards or smaller subdivisions of wards called enumeration districts. The State Historical Society of Wisconsin, 816 State Street, Madison, WI 53706, probably has the state censuses and possibly some ward maps which might help you to locate your relatives.

If any of your relatives served in the Civil War, there are a number of military and draft records available at

Continued on page 15

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Another kind of Holocaust-Memorial

By JACOB NEUSNER

The editors of Brown Classics of Judaica, published by University Press of America, have undertaken their own sort of Holocaust



Memorial: books that preserve the legacy of European Jewry and make that legacy accessible to Judaic life in America and Canada for the 21 century. The first of these living memorials of literature is Maurice Samuel's *Prince of the Ghetto*, which deals with Isaac Loeb Peretz. Long out of print, *Prince of the Ghetto*, originally published in 1948, presents to the English-reading audience one of the richest spirits of the Yiddish language of the beginning of the twentieth century, and, through his writing, gives us access to the lost and lamented world of Polish Jewry.

In his long life, Maurice Samuel mediated between the Yiddish and Hebrew languages and English, and between the European experience of the Jews and the nascent Jewish community of America. He was the most talented Jewish writer of his day, lecturer and proponent, and his literary critical insights in the present age would have marked him as a leading interpreter of literature. Since, in his day, there was no academic employment for Jews in the study of Jewish civil service. In our time he would have been one of the great professors of English and comparative literature, celebrated for the ele-

gant taste and penetrating judgment that made each of his books a major event in culture.

Not only so, but his career covered the principal experiences of English-speaking Jewry in the first three quarters of the twentieth century, from birth in Yiddish-speaking Eastern Europe (Rumania, 1895), through emigration to the USA (1914), service in the U.S. Army in France in World War 1, interpreter at the Peace Conference and with the Reparations Commission in Berlin and Vienna. He

through the ages. His work of the early 1950s, *Level Sunlight*, a critique of the direction in which he saw the State of Israel moving, was murdered through silence (leave it to the Germans, naturally, to have a word for it, *Todscheuigen*), and he underwent a period of bureaucratic excommunication.

But he transcended the campaign of *Todscheuigen* to which he was subjected, and his prophetic insights into the directions of policy and attitude that, decades later, would lead to the gates of

worked for the Jewish Community until his death in 1915. He never earned money from his writing. From the mid-1890s he became known in his *Yomtov Bletter*—festival journals—and he published his own work over the years, exclusively in Yiddish. He gave classes for the public, worked for the Yiddish theater, and wrote in a variety of media as a leader of the Yiddish language movement, Jewish nationalism, and the Jewish working class movement. His death in 1915 is described by Samuel in this way: "The outbreak of the first World War was a great blow to his hopes for the Jewish people and for mankind generally. Used up by his efforts for Jewish refugees, he died on April 3, 1915." It was a blessing that he did not survive to see the beginnings of Nazism.

Prince of the Ghetto is a work of renewal, since it tells the story of Peretz as Samuel came to know his works. It was only in 1919 that Samuel "first met Polish Jewry; it was then that I became aware, through his effect on an entire people of the massive reality of his spirit." We realize, in reading a book published in 1948, what Samuel was really doing here. In writing about Peretz, he produced that memorial to Polish Jewry that had been murdered that only survivors like Samuel could erect. The counterpart, Heschel's *The Earth Is the Lord's*, should be read side by

side with this book. So different in every possible way, they accomplish that memorial to the dead civilization that nowadays people think to build through Holocaust museums. Heschel and Samuel chose to remember the living in their life, not in their tragic end, because they knew that only as they lived could the murdered Jews contribute to our lives and so live on.

So Samuel wrote of his visit to Polish Jewry, amid "the howling wilderness of hatred that surrounded it." Samuel says, "Chiefly I recall from that time in Poland an extraordinary Jewish aliveness and a fantastic blossoming of hope—the spirit of Yal Peretz. They and he—the three and a quarter million Jews of Poland and Yal Peretz—believed that a better time was coming! They believed that the follies of mankind were transient, its fundamental goodness and wisdom permanent. Therefore it behooved them to prepare for the permanent, to slough off their own follies and errors, and to enter the bright new world as the equals of its noblest artificers." Now let us see a "Holocaust museum" to that Jewish world, to that Jewish achievement!

So Samuel sees Peretz as the representative of Polish Jewry at its finest: "one of those national phenomena which are unintelligible apart from their people's

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Since, in his day, there was no academic employment for Jews in the study of Jewish civil service. In our time he would have been one of the great professors of English and comparative literature, celebrated for the elegant taste and penetrating judgment that made each of his books a major event in culture.

then lived for 10 years in Palestine, 1929-1939, during the time at which the Mandate government made of that land an international arena. His *Harvest in the Desert* told the story of the settlement of the Land and the effect of the Land upon the Jews. His *Certain People of the Book* presents the most stimulating rereading of the biblical stories written by a Jew in the twentieth century, and in that book he showed himself the true heir of the masters of the Midrash. His *The Great Hatred* provided a broad-ranging interpretation of anti-Semitism

Beirut, have been vindicated over time. These books, among his many publications of enduring value, stand for his remarkable breadth, covering, as he did, both the acutely contemporary encounter of Jewry with the Land and with state-building, and the enduring and classic response of Jewry to the inherited treasures of the revealed Torah of God to Moses, our rabbi, at Sinai.

A great writer himself, Samuel possessed the rare qualifications to present the Yiddish classics of Isaac Loeb Peretz (1852-1915) and to win for him that reading in the English-speaking world that, until Samuel's day, he had not gained. Peretz was born in Russian Poland and educated in Polish and Russian. He wrote in Polish, Hebrew, and Yiddish, producing verse, prose, stories and dramas. He practiced law from 1877 to 1887, but lost his license when the Czarist police accused him of radicalism. He gave private lessons in Warsaw and

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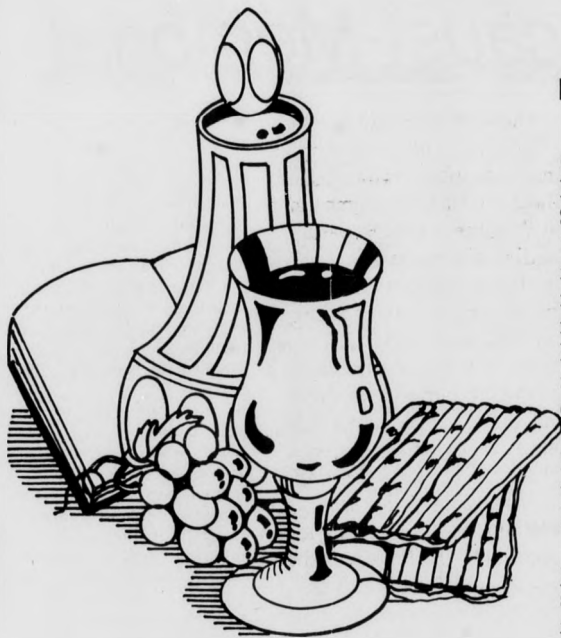
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Making peace with Passover

By YAACOV LURIA

When I was growing up (and growing out of my knickers) on the Lower East Side of New York in the 1920's, there were no Jewish feminists around. Otherwise my mother might have rebelled against the punishing labor getting ready — no, *making* ready — for Passover demanded of her. To be worthy of the Festival of Freedom, she recapitulated the bondage of our fathers in Egypt — an entire month of it.

It began the day after that joyful holiday, Purim. Grimly, she tied a rag around her forehead like a work badge and took down the lace curtains in the front room. The mirror, the pendulum clock and the calendar came next. For weeks thereafter no one could tell what he looked like, what the time was, or even how many days of privation remained.

On making ready for Passover my mother was an unimpeachable authority. She knew that the Talmud tolerantly forgave an impurity if it was less than a 60th part of the whole, but that this rule did not apply to *chametz*. A single bread crumb passed over in a forgotten nook could spoil Passover entirely. So she scrubbed and scoured and scoured and scrubbed our scruffy flat. She was out to make it over from old to new.

Now that was a feat. We lived in what was called an old law tenement house. This meant that the city fathers were kindly allowing people to live in it. Its wooden stairs and banisters were rickety and the smell of cat hung everlastingly over its dim, gas-lighted halls.

We had no janitor service, no hot water, no fire escapes, no garbage collection, no bathroom — just an alcove with a water closet off the kitchen. Huge chunks of plaster often dropped from the walls and ceilings.

Mother's resolve to make our cheesecloth rag of a dwelling place shine like silk for Passover was chutzpah of a high order. It involved a war of extermination against enemies like the cimex lectularius and assorted members of the blattidae family. (I avoid identifying these as bedbugs and cockroaches lest you be reading this with your breakfast.) She doused naked bed springs in scalding water and sent fumes from sulfur candles billowing through the flat. She lugged mattresses up to the roof and literally beat the stuffing out of them. Alas, there was no Stravinsky to celebrate my mother's rites of spring.

Sickness and death could drag my mother down; drudgery never. She hummed as she slaved away — patriotic World War I songs, tunes from the Yiddish theater, synagogue melodies. When she grew quiet, I knew it was time to pull out the only joke in her repertoire — a riddle that I never understood until I was in my teens. I would feed her her cue. "Ma, what are you thinking about?" I would ask. A slightly unchaste smile would crinkle up her face. "I'm thinking about where a woman gets fat after she's married," she would answer. My next line: "Where does she get fat?" My

mother's punch line: "At the butcher's." Uproarious laughter from both of us. Then she would actually break the rhythm of her scrubbing to fly to the butcher for schmaltz.

Soon the smell of chicken fat being rendered would fill the kitchen. My duodenum puckers up when I think of the heaps of gribenes, a mixture of chicken skin and onions done to a fatty crisp, on which I gorged myself. Not to mention the dripping from the rendering pot. "You'll spoil your appetite for supper!" mother fretted. Nonsense. My sisters and I licked the supper plates clean. "*Kein an hora*. Pooh! Pooh! Pooh!" said my mother, wailing us off from the envious evil eye.

With chicken fat alone you make ready for Passover? The fragrance of gribenes had a heady competitor: In a bedroom — away from possible contamination by chametz — stood a huge pesachdige pot, kosher for Passover, where a special borscht was stewing in its beet juice under a blanket of greenish mold. Our whole flat smelled like a sauerkraut factory.

Off somewhere in a far corner a little fat keg lay on its side while a mixture of honey and I don't remember what else bubbled its way toward a new identity — mead. A dozen times a day mother anxiously opened the bunghole a peep to make sure all was going well. Finally, at just the right moment, she would strain the mixture through cheesecloth and funnel it into a reed-jacketed jug.

All of a sudden mother

remembers something. "Put on the suit I got you last year," she orders. My arms stick out like broomsticks, and the jacket will surely burst if I button it. "My *ben yachid* (only son) grows like on yeast, *kein an hora*. Pooh! Pooh! Pooh!" she gloats. Off we go that instant to B. Gordon, a crowded hole-in-the-wall of a store on Allen Street in the shadow of the Second Avenue Elevated tracks. This time, says mother, it will be a really beautiful suit. I try on a gray tweed with knickers, a Glen plaid with prematurely long pants, a rusty brown worsted. I get in and out of suits like a contortionist. Mother pinches the material, smells it, looks at it against the light, holds suits side by side and ponders. She turns up her nose, bargains, threatens — there's a shortage of clothing stores? — to go elsewhere. It's all pure ritual. In the end, I walk out of the store with the only suit mother trusts — a double-breasted blue serge with two pairs of knickers: never out of style, practical, guaranteed to produce a set with high shine long before it wears out. It is the same suit Gordon has sold mother ever since he prepared me to meet my first grade teacher.

Even without clocks and calendars on the walls, time passes. The tempo of mother's activity quickens as Passover comes closer. And for her nothing is routine. For example, take the traditional Passover *tzeddakah* (charity). Other people give a dollar or two to their synagogue fund for the holiday needs of the poor. That can't satisfy

mother; it's too painless. She is her own welfare society. In the midst of everything she fills a couple of shopping bags with boxes of matzoh and bottles of wine and disappears. When she returns, she sits down at her sewing machine and works into the morning hours. Apparently, in doling out her goodies, she has found people in need of pillow cases, shirts, skirts, whatever. Luckily, she was once a needle trades worker.

When the house really looks reborn and the Passover shelf is ready to cave in with its burden of chicken fat, Passover comes at last. There is always a solemn moment when mother lights the candles before the seder. My father died during the flu epidemic in March 1919, and the passing of the years never seems to repair the loss. The year of my father's death, mother could not face a seder without a man at the table. She had the *shammus* of her synagogue send her an *orach* — a guest — for the seder. The *orach* turned out to be a cranky man with a Galitzyaner accent — a serious failing to the ears of a woman born in Lithuania — who offended her by grimacing over her *kneidlach* (matzo balls), scolding me for falling asleep at the table and — horrors! — wiping his spectacles with a dollar bill.

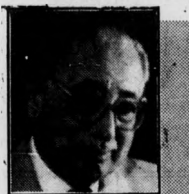
"If only Papa were here!" is all mother says. Quickly she wipes away a tear; nothing must disturb the joy of the holiday. The candles shine like little yellow suns above the snowy tablecloth. Mentally

Continued on page 14

More than New York

By RABBI SAMUEL SILVER

The phenomenal growth of the Jewish population in Florida is the subject of a series of articles by Gershon Chanachevitz in the *Algemeiner Journal*. He tells his



readers that from Miami Beach to Vero Beach there are almost as many Jews as there are in New York. He writes about the crowded synagogues and the multitudinous activities in huge enclaves like the Four Century Villages, predominantly Jewish. The builder of the Villages, Irwin Levy, of Palm Beach, was in the newspapers recently; it was in his home that Sen. Durenberger told an AIPAC audience that the U.S. spies on Israel.

Near the Century Village in Boca Raton a new \$2 million dollar synagogue was built recently. Adjoining it is an imposing memorial of the Holocaust. In Delray Beach, which a few decades ago was virtually judenrein, there are now four synagogues. The largest is Conservative Temple Emeth, whose spiritual leader, Elliot Winograd, told the writer that he is really orthodox and he told his people to be less pushy in supermarkets. The Federation of South Palm Beach County maintains a day school and a "kosher connection" in Congregation Anshe Emenah, whose rabbi, Dr. Louis Sachs, strongly impressed the *Journal* reporter. A scholar of note, Rabbi Sachs conducts daily study sessions in his shul. He's also proud of his wife, Marcia, who heads up the community relations committee for the Federation.

Judge Kagan

When he was young, Gerald Kagan told his immigrant father he wanted to

become a doctor. But the father discouraged him by saying that a doctor spends one-third of his life studying, the second third toiling, and then is too tired during the final third to enjoy himself. So Gerald became a lawyer instead, working his way through college in all kinds of menial work. Now he has become the second Jew to sit on the Supreme Court of Florida, thanks to an appointment by Gov. Bob Martinez. (Rebecca Eichenbaum, in the *Algemeiner Journal*)

Klinghoffer forests

We learn from the *Algemeiner Journal* that the Government of Italy has named a forest in that country after Leon Klinghoffer, the victim of the terrorists on that ship which was sailing through the Mediterranean. The same dispatch informs us that another Leon Klinghoffer Forest will be dedicated in Israel some time in the future; Vice President George Bush will be on hand for the dedication.

30,000 at wedding

No less than 30,000 people attended the wedding in Natanya, Israel, of the daughter of the Klausenberger rebbe, Yekutiel Halbershtam, to Rabbi Eliezer David Shpira. Five thousand of the guests came from other countries. The feasting lasted seven days, and some of the most prominent rabbis in the world of Chassidim co-officiated. A full page of the *Algemeiner Journal* gives the report (by Uri Ben Shachar) and also contains photos of the wedding, including shots of Chassidim sitting in trees to get a better look at the proceedings.

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What history may record

By ARNOLD AGES

One of the delightful things about the study of history is that we never know what posterity will choose to retain — or drop. Our



perspective may be quite different from that of future generations.

Perhaps a thousand years from now David Ben-Gurion will be cited as an obscure political leader who lived in the time of that great rabbinic decisor Joseph Soloveitchik.

This question of perception comes to mind as one is assaulted in the Jewish world with all manner of dramatic news from Israel, Wall Street and various rabbinical seminaries.

When the winnowing and harrowing is finished, however, most of these ephem-

era will be swept into oblivion. If you want to test this judgment I suggest that you look over 10-year-old issues of this publication (or any other) to see my argument.

The really important and lasting things are events which presage great changes in the total rhythm of the life of the Jewish people. Those events are sometimes not even covered in the press or if they are, are relegated to back pages — even the advertisement columns.

One of those largely unreported events which have historical resonances is now occurring in Toronto and what is happening here is a microcosm of a worldwide Jewish phenomenon — the swing to the right.

The particular form it has taken in Toronto is interesting. Observant Jews in this city have for years been able to carry their sidurim and tallitot to synagogue on Shabbat because of the presence in Toronto of a duly certified *eruv*, a boundary marker which legitimates carrying on Shabbat.

Within the last year and a half, however, challenges to the legitimacy of the *eruv* have been forthcoming from

a rabbi who has just taken up residence in Toronto. The rabbi in question has issued an official statement, signed by five other rabbis, questioning the legitimacy, from the halachic point of view, of the current *eruv*.

At social events, meetings and casual gatherings among observant Jews in Toronto it is the *eruv* question which dominates the discourse — not Soviet Jewry, not the Demjanjuk trial, not the Wall Street crooks and not the Mideast crisis.

Perhaps that segment of Toronto's Jews which is observant senses that the current controversy over the *eruv* — which pits an older Orthodox authority against a newer one — is part of a larger historical cycle in the unfolding of Diaspora Jewish history.

Scriptures will suggest that I am magnifying excessively some minor intramural Jewish politics based on personality clashes and ego trips into something of national importance.

Perhaps...but those have been the ingredients in the past for major changes in Jewish life.

RECIPES

Different for Passover

By REBBETZIN MIMI MEHLMAN

Something Different for Passover, by Zell J. Schulman, published by Triad Publishing Co. Inc., Gainesville, Fla., will be a welcome addition to my kitchen this Passover. It is not only a book of delicious recipes; it is a book of helpful hints for preparing for the Holiday.

Ms. Schulman's checklist for the preparation is beneficial for someone who has been making Pesach for years or for someone who is preparing for the Holiday for the first time. She has suggestions from cleaning to shopping to coping and to enjoying. Ms. Schulman instructs us on using the new appliances such as microwaves and food processors to make things easier.

Something Different for

Passover flows. Menus and recipes are separated categorically: Seder Menus, Main Dishes, Vegetables, Desserts, etc. Ms. Schulman outlines her recipes making it easier for us, the women, to follow them. In short, *Something for Passover* is a haimische (down to earth) book for anybody and everybody.

It was difficult to choose which recipes to share with you. Enjoy the ones I have chosen, and I recommend you buy the book and enjoy them all.

Macaroni and cheese, Passover style (dairy)
3 large eggs
3 1/2 cups matzah farfel (or 6 matzahs, broken up)
1/2 pound cheddar cheese
1 cup milk
1 teaspoon salt

1/4 teaspoon white pepper
1 pint sour cream
1 stick (1/2 cup) butter, cut into 16 pieces

(For a slimmer version, use skim milk and cut down on the butter)

Preheat oven to 350 degrees F. Grease a 2-quart casserole dish with butter.

Beat 2 eggs well with a wire whisk and pour over farfel. Cut up cheese into small pieces.

Beat remaining egg with wire whisk; stir in milk, salt and pepper.

Layer in casserole as follows: matzah farfel, half the cheese, half the sour cream (in dabs), half the butter. Distribute each layer evenly. Pour milk mixture

Continued on page 13

Gertel — Amerika

Continued from page 4

right exploitation of them. But here again, the scene, while truly powerful, especially since it focuses on the reactions of sensitive Soviets who come to appreciate America and its symbols and its people all too late—even this moving scene is secondary to the burning of a single home, that of the protagonist family, which depicts the brutality and the capriciousness and the coldness of totalitarianism in the most hard-hitting and terrifying—and personal—way.

Indeed, one must note that the soap opera aspect of *Amerika* —a miniseries characteristic—is particularly appropriate and effective and even truthful in depicting the evils of Soviet-style totalitarianism. For the soap opera genre brings home precisely how, in a society where power and authority are defined by the few who wield power in "The Party," personal loves and hatreds and fears and jealousies can more easily and immediately and directly determine matters of policy and of life and death.

This point is forcefully brought home in an outstanding performance by Wendy Hughes as the Kristofferson character's ex-wife. In fascism and totalitarianism the passions of the few, even of one, can readily become the law. While democracy too faces the dangers of selfish oligarchies or domination by the passions of a few, it at least allows for checks and balances in laws and in redress of grievances, so that in theory and, more often and more consistently than in any other form of government, in practice, individuals and groups of individuals can effect change or at least be granted fair forum for ideas and initiatives.

In a famous essay, "From Marxism to Judaism," published in *Commentary* magazine in 1947, Will Herberg, brilliant sociologist of religion, theologian, and defender of American democracy, told of his own odyssey from Communism to religion, and observed with horror of Communism that "Party interest—power for the party and its leaders became the ultimate, indeed the only criterion of right and wrong." He added: "The individual personality, instead of being liberated for self-fulfillment, as Marx and Lenin had promised, was being engulfed in a total collectivism that

left no room whatever for personal autonomy. Sacrificial dedication to the welfare of humanity had given way to narrow, ruthless, self-defeating power politics." I believe that every American Jew should read this essay, anthologized in *Arguments and Doctrines*, a landmark collection of essays by Jewish thinkers collected by the late Arthur A. Cohen, one of our most brilliant American Jewish writers, whose recent untimely death is a terrible loss to all of us.

Amerika depicts well, precisely because of its soap-opera veneer, the dangers of the total obsession to serve "The Party" which inevitably allows the fancies of the few to become law and ethics both. But the real paradox of Communism is not even that the few rule the many in the name of the masses. Even more paradoxical and more frightening is that the seeming order and authority of totalitarian rule ("There are less muggings in Russia") actually take roots in the shifting foundations of violence and bullying and destructiveness. Lewis A. Feuer, perhaps the most brilliant critic of Marxism and Soviet-style communism, observes well in *Marx and the Intellectuals* that whereas Marx once believed that historical laws pre-ordained the end of capitalistic civilization, capitalism has done so well and achieved so much that most Marxists now believe that only terrorism and insurrection can disrupt and dislocate the capitalistic systems which seem to become more and more cherished and admired.

Many of today's Marxists, whether in Africa or in South America or in Europe, are actually political adolescents who attack Western culture and values and glorify the primitive, the non-intellectuals, while they are in fact frustrated intellectuals who use their gifts of expression to foster violence and destruction. *Amerika* depicts well that violence and destruction, which are the calling card of the so-called visionaries and authorities in totalitarian societies, and of their goons and stooges, American and International. The film makes it clear that thugs can be recruited from America as well as from the UN.

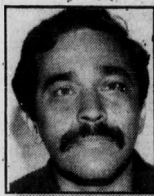
Scene for scene, *Amerika* has more moving and memorable moments than most

SPORTS SCENE

Columbia Fencer wins Foil title

By SHEL WALLMAN

The 1987 NCAA Fencing Championships produced a topsy-turvy effect in the Foil competition, but Jewish swordsmen remained a cut



above the field. Last year, as you'll recall, Penn State junior Adam Feldman upset Notre Dame's Israeli freshman, Yehuda Kovacs to take the gold. This year Kovacs dropped to 5th place, while Feldman was cut down to 8th. Not to worry. A dynamic duo from Columbia University came from nowhere to take both the gold and silver.

William Mindel, a Soviet-born sophomore from Brooklyn, N.Y. was #1, while freshman Marc Kent from Fairfield, CT., took 2nd. Surprisingly, Mindel was not an impact fencer at the 1986 NCAA's. Avery Goldstein, a Wayne State junior from Oak Park, MI., was 19th. Moving to the Epee competition, Dave Kapper, a junior at Duke from New Hyde Park, N.Y., was the #14 finisher. We expect to learn the identity of other Jewish fencers in the NCAA's and we will bring them to your attention when we do.

In the cage world

things you'll ever see on TV, public or commercial. Lines like "There is no America" haunt the viewer even weeks after the show was first televised. It will go down in history as one of the most significant and stimulating television productions. All of the makings of a fine drama are there, but the film needs to be edited. It needs a taut, stronger beginning, hinging on the third, rather than the first televised episode. The televised ending (the last two hours) was most unpleasant, tottering as it did between a Cowboy and Indian

Three of the 10 basketball players named to the all-Nassau (L.I.) County, 1st-team, are Jewish. The three seniors are Mike Hess —6:5 (F) at Wheatley High School; Dave Silverberg —6:5-1/2 (F/C) at Bellmore Kennedy H.S. and Russ Tavoroff —6:7 (C) at Levittown McArthur H.S. They were joined by five other Jewish cagers at the Nassau County Seniors Classic. The five were Joel Estrin —6:2 (F) at Lynbrook H.S., Steve Tobias —6:4 (F) at Seaford H.S., Scott Fiedler —6:1 (G) at Oceanside H.S., Owen Watstein —6:0 (G) at Wantagh H.S. and Richard Grodin —6:4 (F) at Jericho H.S. Silverberg had a triple-double at the Classic with 14 points, 12 rebounds and 11 assists.

Your average college basketball team has either no Jewish players or perhaps one, but there are exceptions to that rule. The Jewish presence is most prominent at George Washington, Division I, and Amherst and SUNY at Binghamton, both Division III.

Binghamton featured three senior starters — Barry Goldberg at guard, Dave Hochberg at forward and Mike Schuman at center. The three accounted for 34.7 points per game, 24.8 rebounds and 7.5 assists. For Amherst, three underclassmen who were reserves last year all gained starting roles and produced beyond all expectations. The three, Yram Groff at forward, Dave Wasserman at forward and Lou Candel at

guard, produced 34.8 ppg, 12.9 caroms and 5.4 assists. For the Colonials of George Washington, there were two starters — Max Blank at center and Moti Daniel at forward — and active reserve, Ken Barer, a forward and an inactive reserve, Menachem Atlas, a center. The four totaled 28.6 ppg, 14.4 boards and 3.7 assists. Skidmore College had four Jewish underclassmen among its top eight players and can be expected to make a major impact next year.

Shorts:

While qualifying for the Gatormatorials at Gainesville in funny car competition, Kenny Bernstein drove the fastest time in history, 264.3 mph.

Maccabee Tel-Aviv outlasted Real Madrid, the perennial Spanish entry, 89-82, to ensure it a place in the finals of the European Cup against Tracer Milan of Italy. The game was shown on television, and Tel Aviv was a ghost town for two-and-a-half hours.

Triple no-hit Jeff Bloom, a junior at Tufts University from Dix Hills, N.Y., came up lame in his first start of the season. The Jumbos are hoping the elbow injury is not serious.

Ira Meyers won his second Brooklyn Half-Marathon title in four years. The Franklin & Marshall grad ran the 13.1 mile event in a 1:08:14 time.

Late arriving stats from the University of Washington vindicated our report that the PAC-10's Sixth Man of the Year for 1985-1986 was down in most departments save one. Al scored 4.0 ppg, 6th best, on 35% shooting with 2.1 rebounds and 2.6 assists, all down from last year. On a positive note, Al's excellent assist to turnover ratio, 85:40 was way up.

Drew Friedman, a 6:5 (F) from Agoura, CA., was a red shirt at Cal State-Northridge and will start his career next season.

We just learned that Adam Sacks was a freshman guard at Cal Poly (Pomona) and was their 7th high scorer. Adam is a 5:10 (G) from Woodland Hills, CA.

Continued on page 15



SOCIAL CALENDAR

By Jean Herschaft

Announcement that the outgoing chairman of the Securities and Exchange Commission, John Shad, is donating a multi-million dollar gift to Harvard U. to establish a program on Ethics made front-page copy of all the business sections of the leading publications, on March 31. Exactly one week before (and planned several months ago) was the announcement by Yeshiva U. of establishing a chair in Business Ethics at its new Syms School of Business, in honor of Alvin H. Einbender, chief operating officer of The Bear Stearns Companies, leaders on the Wall Street scene. It was made at a tribute dinner at the Plaza Hotel, the first to be conducted by the University's Wall Street Division.

The recent scandals of unethical conduct, fraud, deceit — involving many with Jewish-sounding names, some with deep involvement on the Jewish scene — did not deter, indeed may have been the spur for Yeshiva U.'s public response for the need of ethics in the business yard of the world. What better way to signal a climate for change than by establishing the Chair in Business Ethics at its newest school, the Syms School of Business. The dinner on March 25 raised \$1,350,000 from 400 Wall Street giants as their recognition for the need of the Yeshiva U. Ethics Chair.

But Yeshiva U. went even further to spell out its dismay and revulsion with the Wall Street misbehavior, illegality and abuses. It invited a national federal figure in the highest echelons of the U.S. government — Secretary of Commerce Malcolm Baldrige as its main speaker. Sec. Baldrige delivered possibly the toughest, no holds barred address on the scandals swirling around Wall Street. It had the blessings of Yeshiva U., America's oldest and largest university under Jewish auspices, for whom the Ten Commandments are Bible in instruction of its students.

"Thou shalt not steal..." very well could have been the title of Sec. Baldrige's talk that was aimed at every sector in the nation dealing with finances. Its message was carried by the wire services thousands of miles from the Plaza whence it emanated.

In applauding the creation of the Ethics Chair, Baldrige noted that it "couldn't have come at a more appropriate time, with Wall Street 'being shaken by its worst scandal since the Pecora investigations of 1933. The 1934 Securities Exchange Act came out of that investigation, he said.

"Today, a half a century later, some of Wall Street's bright young future stars are going to jail under that law because they believed they owed the public nothing..."

Baldrige quoted S&E Commission head John Shad to the effect that far from believing the ten so far implicated were the end of the matter "...he thinks they just might be the tip of the iceberg.

"Either way, I'm for no leniency. I believe that the government must come down hard. We can't condone white collar crime. We can't send the message that if a person goes to Harvard, he can misappropriate millions of dollars, make partial restitution and go home. And then turn around and commit an impoverished black man who steals a TV set to get money to feed his kids to jail..."

He detailed the administrations' and Congress' new techniques and laws for prosecuting abuses of fiscal and fiduciary trust.

"Now traders should know that if they engage in such activities, they are taking enormous risks that could result in imprisonment, heavy fines, civil suits and disbarment from their professions.

"And that brings me back to those 10 young men from the finest schools who are now convicted felons. The law was no deterrent to them even though each had much to lose. They had six figure incomes. They had achieved more financial success than the average American dreams of in a lifetime. Yet they risked their future and their

Continued on page 15

JEW'S BY CHOICE

2 Jews by Choice columnists, not 1

By SAMANTHA LINDBLAD

I'd planned to respond to Rabbi Lavin's letter (P-O, Mar. 18) this week. But since I need to clean up some of the language and with the



deadline upon me, my reply to him will have to wait until my next column.

So, in the interim, I hope you'll allow me to take a short breather and try to clear up an apparent misunderstanding on the part of some, and indulge in a little humor here and there.

First of all, I want Mr. Ellis Schwartz, of Cedar, Mich., to know that I've forwarded his very nice letter on to Mary Hofmann. Although your letter and comments were addressed to me, upon reading it I realized that it must really be intended for Mary in answer to her column, entitled "Another Convert states her views" (Mar. 18), in which she presented a letter she'd received from Rebecca Bennett of Richmond, VA.

This is not the first time someone has written to me when I felt that, in fact, they meant the letter for Mary — and vice-versa. I've also received some letters in which the comments intertwined events from both our personal lives. Meaning that it would seem there are those who think that Mary and I are one and the same.

This always comes as a surprise to me since I feel we each have our own individual style of writing, as well as issues of concern. And there are our pictures, which accompany our articles; hers with a broad smile, and mine with a smile that you have to look hard for. Even Arlene Peck doesn't change her picture and hair-do that often! (Just kidding, Arlene. It's just that no one's said anything nasty about you for a couple of weeks now and I didn't want you to feel neglected.)

So, anyway, I'd like to try to clear up the confusion.

There are two of us who write for the column "Jews By Choice", our columns alternating with one another. One of the two is Mary Hofmann, and the other is me, Samantha Lindblad. The way you can tell who wrote which is that Mary's column says "by Mary Hofmann," and my column always says "by Samantha Lindblad."

Mary and I've never met so all I know of her family, etc. is what I recall from what she's written in her column. So if I get some of the following facts wrong,

recall her once writing about the death of a bird. However, I have 28 dogs, and I don't care if they drop dead or not. Though, it would no doubt produce a huge cry of anguish from the Purina dog food company.

Mary was raised Protestant, I think. I was raised Catholic.

Mary is a member (and president, I believe) of her small congregation in Merced. On the other hand, the closest Jewish community to me is in San Bernardino, where I am a member of Congregation Emanu El.

This is not the first time someone has written to me when I felt that, in fact, they meant the letter for Mary — and vice versa. I've also received some letters in which the comments intertwined events from both our personal lives. Meaning that it would seem there are those who think that Mary and I are one and the same.

please just chalk it up to lousy recall on my part.

Now, Mary lives in Merced, in central California. I live in Big Bear Valley, in southern California. Nearest post office — Sugarloaf.

Mary is married to John. I am married to Bob.

Mary has three children. The oldest boy's name escapes me, but her other son's name is Cameron, and her youngest is Kathy. I have seven children, whose names (in the order of their appearance) are David, Terri, Nancy, Robert, Tyler, Jon, and Christian.

Mary has one grandchild. I have seven.

I don't know if Mary has pets, though I do seem to

Mary, her husband, John, and their two youngest children converted to Judaism as a family. On the other hand, I was the only one in my family to convert to Judaism. My husband (Bob) and children did not.

Well, I hope I've successfully cleared up the issue for those who've been confused, thinking Mary and I are one and the same.

Incidentally, I do find it interesting, however — though not at all distressing and I'm sure it certainly isn't for Mary either — that whenever one of you wants to chew my butt out, then you always get my name right.

Dallas may elect a Jewish mayor

DALLAS — The latest Jew who could be added to the long list of Jewish mayors in the United States is Annette Strauss, sister-in-law of Robert Strauss, former National Democratic Chairman.

She captured 43 percent of the vote in the mayoralty election here among nine candidates, and is considered the favorite to beat Fred Meyer, a businessman whose vote totaled only 26 percent.

Breaking with the past

By ARLENE G. PECK

I've lived through the throes of divorce. I made it through my kids' puberty and the empty nest syndrome. I even adapted to the



insecurities of singleland. Even survived through all the trials and tribulations that go along with it. Frankly folks, I don't know if I'll last through moving out of a house in which I spent the better part of my life. A residence, incidentally, that I grew up in. One in which I saw the death of my mother and the birth of my children.

There is not a cabinet or closet that is not filled with marvelous treasures. I haven't even sold the house yet. But, I figure that if I spent four hours a day for the next three months just going through all of the 4,500 square feet, a dent might be made. I might get lucky and get all the saveables from my Jewish provincial household cleared and put away in storage. That is, until I decide what to do with the next stage of my life.

I believe that this phase is commonly known as breaking with the past. For those of you who have not reached it, let me tell you that the feeling is awesome. Box after box of good rummage is leaving the abode and it's not even noticeable. I never realized how many pictures have been taken of me, or by me, over the past couple of decades. I have filled eight cartons with boxes and letters from my youth that I keep putting aside for the day when I'm in the nursing home and find someone to read them to me. I keep them around to remind me that I may be an oldie, but still a goodie.

Talk about Jewish guilt! Do you think that our kids want the chatkies that we've passed down over the

decades just because our mothers have passed them down to us? I hate all the little doo-dads and dust catchers. No matter how gorgeous, I don't want them anymore. But, neither do our children. Yet, along with the life-size portraits of various generations of our family, down to the favorite vase given by somebody's aunt 50 years ago, we save...and save...and save.

The amazing thing is the value of things that you never thought anyone would

chet dress that she made in the 1930's? Or my father's law books or horseback riding boots? The list is endless and the piles of unpartable objects keep getting bigger.

I have long said that being alone doesn't mean that one has to be lonely. But, it is a scary feeling to deliberately cut that cord which binds you to the comfortable feelings of the past. I cannot tell you how many marriages I know that are still together for that reason. Usually it's financial. But, because they

Do you think that our kids want the chatkies that we've passed down over the decades just because our mothers have passed them down to us? I hate all the little doo-dads and dust catchers. Yet, along with the life-size portraits of various generations of our family, down to the favorite vase given by somebody's aunt 50 years ago, we save...and save...and save.

want. I had a shopping bag full of junk jewelry left over from the 1950's. They cost a fortune today. And all those old dresses which were in my basement, finally thrown out for rummage. A mistake. There are stores around who are waiting with bated breath for those old crinolines, funny hats and old wigs. Naturally, I got rid of most of them before making that discovery.

I don't know how easy it is with others to make that break with the past but I have not found it easy getting rid of my son's menorah which he made in a synagogue contest in the second grade. Or the baby teeth from my daughter Marla with the note to the fairy princess, "Mommy." I also think I'll keep my baby Dana's letters from camp. But what about my mother's cro-

are comfortable in their misery, they don't dare to face the fears of the uncertain future by breaking the ties which for whatever reason have become cumbersome in their present lifestyle. I feel fortunate that my symbol of bondage is only a place of residence.

But I know people who stay with people because of that threatening fear of the unknown. It's like the theory of Arafat. You know how terrible a man is but the fear is always there that the one who comes in after him might be even worse. Those who have been lucky in their marriages and/or relationships are truly blessed. Yet, I am finding that there is truth in the saying that I'd rather be single getting twinges sometimes than married wishing that I were single.

REMEMBER THOSE YOU LOVED WITH A
MEMORIAL GIFT
TO THE AMERICAN CANCER SOCIETY.

Mehlman — Passover

Continued from page 10
over the top.

Cover and bake for 30 minutes. Remove cover and bake 10 to 15 minutes to brown. Cut into squares. Serves 6 to 8.

Toffee squares (Parave)

1 cup margarine
1 large egg
1 cup sugar
1 teaspoon vanilla (2 teaspoons vanilla sugar)
1/4 teaspoon salt (optional)
1 cup matzah cake meal
8 ounces semi-sweet chocolate
1 cup pecans

Processor:

Preheat oven to 350 degrees F. Lightly grease a 10x15 jelly roll pan. Insert metal blade.

Place butter, egg, sugar, vanilla, and salt in work bowl. Process until light and

fluffy, scraping down sides at least once after 10 seconds.

Add half the cake meal to the bowl and process until it disappears. Add the other half and process for 30 seconds. Dough should be very stiff. You may need to add 1 or 2 more teaspoons of cake meal to get the dough to the right consistency.

Spread the dough in the pan, making sure it covers all the corners. Bake 20 minutes. Melt chocolate and spread over baked dough.

Chop pecans 3 or 4 pulses. Sprinkle evenly over dough. Let cool 15 minutes. Cut into squares before completely cooled.

Conventional:

In steps 2 and 3 use an electric mixer. In step 6 chop nuts by hand.

Chag Kasher V'Samayach.

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Presidents Conference

If there is any beneficiary from the unfortunate Pollard case, it is the Conference of Presidents of Major American Jewish Organizations. You get the impact of this statement when you try to figure out how the American Jewish community could possibly have impressed Israel on the seriousness of the Pollard case for all concerned had there been no Presidents Conference.

Of course an ad hoc group of certain American Jewish leaders who the Israelis respect could have been impressed into service to carry the message to Jerusalem, but the chances that they could have turned the Israel government around as has happened would have been slim indeed. Especially because the Israelis believe — and still to a great extent believe — that what transpired in the Pollard case while not good was just another aberration and certainly not that destructive as to warrant all the excitement in the American Jewish community.

This paper has consistently stated that the Presidents Conference is a paper organization. And it is. It has no grass roots basis such as the Council of Jewish Federations, or for that matter, even Hadasah or the Council of Jewish Women.

But now maybe the Presidents Conference will take on new life. There are many areas where its advice — it cannot do other than give out advice for it has no control over its members — could serve to establish norms for activities in what is the jungle of competing American Jewish organizations, especially Israeli ones who see the fifty states as their happy hunting grounds.

In the past were the Presidents Conference to have sought to bring some order out of the chaos it would have invited its own death pangs. The same chaos in American Jewish life would have engulfed it as competing organizations differed with whatever kind of action or even of roles that it would have sought to establish.

As for now, the Presidents Conference has assumed for itself the right to represent the American Jewish community as its representative with Israel. The same for the U.S. Jewish community towards Washington. And while any and every Jewish organization and even individual goes to Washington as if he were appointed by the American Jewish community, the Conference has established dominance in this area.

But now The Conference has taken on added significance, for even the Council of Jewish Federations was represented in the 60 or so Conference people that descended on Jerusalem and were effective in winning their position with an Israeli government that had dared even to contend with Washington.

So who knows, maybe the brainchild of Nahum Goldmann and the Conference's first president, Philip Klutznick, could yet develop into an instrument for constructive action by the Jewish community. Morris Abram, the current president, should not be sold short.

Making peace with Passover

Continued from page 9
my mother counts to see if everything is on the seder plate — the roasted egg, the chicken neck, the parsley, the horseradish, the charoseth.

Everything is in order. For the first time since Purim five weeks before, mother relaxes. We lift our wine cups and begin our seder.

The departure of Leonard Fein from the Jewish publishing scene is a great loss, even though his contribution to Jewish society will continue to be felt, we can assume, as he lectures throughout the country and in his role at Brandeis University and other future activities. Moment Magazine will continue to be published under other auspices, and it can be assumed that the new publisher is perhaps a better businessman and one who can command the requisite wherewithal to withstand losses until the publication can be brought to a profitable status. But it will lack the genius of Fein and his devotion to an idea that has made a truly creative impact on the Jewish community. If one only considers Mazon, the brainchild of Fein, one can already say, dayenu.

Moment's financial problems points up the difficulty in the Jewish publishing field. It was a treasure, and regardless of how able its new staff, it can hardly hope to equal the devotion that literally jumped from Moment's pages. Yet the general Jewish public was unimpressed or otherwise the circulation would have been pushing the 100,000 mark. The 28,000 subscribers (the last figure as we recall, but we could be wrong) was more than a modest achievement.

Fein's own articles in his magazine were beautiful, if we can use that adjective, and we hope the new publisher had at least that much foresight as to arrange for Fein to contribute a monthly piece to the Moment of the future.

We (Helen and I) headed south from Indianapolis bound for Atlanta to cover the convention of the Rabbinical Assembly on Monday afternoon after we had put the paper to bed for last week, and as we neared Louisville we began to encounter the snow that was to dump 8 inches on that city and beyond. Our plan was to drive through the 500 miles to Atlanta, but caution prevailed and we turned around in time and came back to Indianapolis. The next morning we read about the heavy storm which would have prevented us from continuing on anyway.

We haven't covered an RA convention since the one in Cleveland when Rabbi Ira

Eisenstein was president and we were refused entry at the door to a session clearly announced on the printed program but which now bore a hastily-drawn sign stating, "executive session".

Since then of course we've often been invited, but always the press of duties getting out the paper intervened. We had the same experience at the convention of the Rabbinical Council annual convention when we were barred from a session addressed by Rabbi Joseph Soloveitchik and have never returned and have never been invited since. As it turned out the speech was in Yiddish, which we understand only haltingly, so barring us was a vain action. We respect when actually there are private meetings, but we cannot, as a professional, abide by acts which seek to prevent the press from securing news which is open to everyone.

WE RECEIVED a telephone call from a rabbi in California who was concerned with the four-hour miniseries on the Leo Frank case, which if you are that young, you who are reading this, ended with the lynching of the Atlanta Jewish young man who was falsely accused of murdering a teenage employee, a crime for which 70 years later, an employee who had fingered Frank at the time, confessed that a fellow worker had committed the crime. The rabbi was worried that this TV series, in which Jack Lemmon stars, might inflame the public. We checked with the ADL for the rabbi and were assured that there was no cause for concern. The series features courageous Gov. John M. Slaton, who commuted Frank's court-imposed death sentence to life imprisonment and who thus signed the death sentence for his own political career. Also a U.S. Senator, an anti-Semite of the worst kind, will probably get his posthumous reward in the miniseries for influencing the pack that took Frank from jail and strung him on a tree. An added point for young people reading this is that Jewish stores in Atlanta shuttered and families sent their wives and children to relatives in other parts of the South so incendiary was the situation at the time.

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Neusner — another kind of Holocaust memorial

Continued from page 7

history." I cannot imagine a more profound tribute—or a more worthwhile life for anyone to live, than Samuel's tribute to Peretz, or than Peretz's life: "unintelligible apart from their people's history." What can be of greater worth I do not know. What, in particular, Peretz created were the folk tales and the Chassidic tales, and these are the ones that Samuel celebrates here. Peretz wished through his stories to conserve the received moral values of the Jewish people. What he wanted was that contradictory goal, the Jews as part of the modern world, but the Jews as themselves as well.

In order to present this peculiarly modern and relevant writer, Samuel has presented Peretz's folk tales, some through translation, most through his own retelling. Then he presents the Chassidic tales. In the unfolding of these stories, in his accounts of their context, in his introduction to the Yiddish language, Samuel leads us deep into the living soul of that dead civilization and resurrects from the ashes the fire and the life that can yet illuminate and sustain us.

Samuel concludes with a profound explanation of how we move from language to culture: what moves, what will not budge. The Yiddish-speaking world we now know—as Samuel did—formed an episode. Its values were those of the Judaism that shaped other Jewish worlds as well. Samuel says, for example, "The wide folk-interest in moral problems, the worship

of learning, the lively immediateness of remote figures like the Patriarchs, Moses, Elijah, King David, the peculiar intimacy with God, are the permanent features of the large Jewish record. But each separate chapter had some special cultured technique for the nurture and increase of those values. These permanent values make up the translatable element; it is the episodic that is untranslatable. And yet the episodic is "so intimately the garb of the permanent," Samuel then tells us that Peretz 'could never have guessed what in him was episodic and what permanent. He did not know that his essential concern was with the moral being of the Jew, according to the tradition, which he wanted purified whatever the world would think of the Jews. He could not know that if he was to survive beyond Yiddish it would have to be as the traditional Jewish folk moralist.' But in this book, Samuel has given Peretz that well-earned after-life, a long and beneficial immortality for so long as Jews will speak English. That cannot be forever, but it also is not for a mere day or two.

Some people think that it is in museums that the survivors are to create the appropriate memorial to the murdered six million women, children, and men who made up the European civilization of the Jewish people and who marked its final generation after nearly two thousand years as a European people. The editors of this series, gentiles and Jews alike, engaged in Judaic Studies as an enterprise within the social sciences and humanities,

represent a different way: they way of learning in the here and now for the sake of the soul and the life beyond. What we will to remember is not that they died; we all die. Nor do we choose to lay emphasis upon how they died. Resentment sustains for just so long. We will remember them by learning their lessons and in our own time and circumstance nurturing them. Life then sustains life now: that is the memorial we shall erect. Maurice Samuel in 1948, after World War II, chose for his literary monument to the victims of the Shoah/Holocaust the prince of the ghetto, victim of World War I, and we choose for one of our sustained exercises of remembrance and renewal Maurice Samuel and his *Prince of the Ghetto*.

We should notice that University Press of America publishes the reprints of classics of Judaic learning as a straight commercial venture. No philanthropic funds subsidize the project. The reason is that, in the view of UPA and of the Brown faculty in Judaic Studies, sufficient interest sustains these works and gives them their audience. If people do not want to buy and read these books, then they can have no worthwhile afterlife, even if someone pays to reprint them and put them on shelves. The market does measure worth: how much today people are willing to pay for the right to gain benefit from the achievements of this age and those gone by.

So far UPA has found that the projects sustain themselves, and that heartening fact calls into question the explanation that people would publish books if they could find the money to subsidize them. In scholarly monographs, that is true (but only to a limited extent). But outside of scholarship of an esoteric character, it is not true, and the not-for-profit appeals for literature, the arts, and scholarship have to be received with a measure of skepticism. If people aren't interested, why bother? But if they are interested, won't they pay? Our experience is that they are interested and will pay—and that explains the great success of our classics-reprint series.

The millions of dollars spent on Holocaust monuments and memorials would be better spent on living memorials: on the life of the survivors, who are all Jews

alive in the world today, and, in particular, on the nurture of those institutions of education and cultural expression, community life and popular education and culture, that will provide sustenance for the soul of the coming generations. How

much can be done no one has even tried to assess. There is too much special pleading and explaining away non-achievement, on the one side, and too little vision of what a real memorial can accomplish, on the other.

Gertel — Amerika

Continued from page 11

the drama, the commercials really detracted from the drama—Alka-Seltzer hawked as the cure for whatever ails you after a Russian General blows his brains out, Ford auto commercials exploiting Lincoln and Washington on their birthdays while the loyal remnant of patriotic TV Americans try to commune with portraits and sculptures of these great presidents

with hopes of engendering a new spirit and a new resolve. Were it not for the distractions of commercials, inadequate editing, and excessive length, *Amerika* has all the raw material to make it immortal, except one time-tested ingredient of immortality—Jews. In our next and final look at *Amerika*, we'll explore the conspicuous absence of Jewish characters from this film.

Genealogy

Continued from page 6

the National Archives in Washington, D.C., which might give information about them and their European town(s) of origin. If they *did* in fact serve in the Army during the Civil War, please write to me again, and I will provide the specific information about using these records.

Your relatives might have emigrated to this country via Hamburg, Germany, and, if so, they would appear on the Hamburg Passenger Lists and their Indexes. These lists and indexes have been microfilmed by the Church of Jesus Christ of Latter-Day Saints (Mormons). People who took a ship directly from Hamburg to the U.S. are in the direct index, and people who took a ship from Hamburg to London or Liverpool and then another ship to the U.S. are in the indirect index. The indexes are alphabetized by the first letter of the surnames only. The Hamburg Passenger Indexes and Lists should be available at the branch genealogical library, 9600 W. Grange Ave., Hales Corner, WI, or can be ordered from the main library in Salt Lake City for a small rental fee. Films take from 4-12 weeks to arrive at the branch library. A pamphlet which will explain how to use the Hamburger Passenger Indexes and Lists should be available at the branch genealogical library. It is entitled *The Hamburg Passenger Lists, Research Paper, Series C, NO. 30*.

As for the two hypotheses regarding the origin of your surname and the name of the European town from which the family comes, I have no information to either prove or disprove either theory.

In Zubatsky and Berent's *Jewish Genealogy: A Sourcebook of Family Histories and Genealogies*, it indicates that there are records about a Winter family in the Paul Diamant Collection at the Central Archives for the History of the Jewish People, Sprinzhak Building, Hebrew University (Givat Ram Campus), P.O. Box 1149, Jerusalem. Rottenberg, in *Finding Our Fathers*, also mentions these materials. The family records in this collection were compiled by Paul Diamant, a Jewish genealogist, and they deal mainly with families from Germany, but some are from present-day Poland, Hungary and Czechoslovakia. According to Rottenberg, the Diamant records are very incomplete. Also, the staff at the Archives can only perform limited searches of materials.

Rottenberg also mentions that the *Jewish Encyclopedia* and the *Universal Jewish Encyclopedia* have information about individuals with the surname Winter, who originated in Hungary and Czechoslovakia. Perhaps some of this published information might suggest an additional direction for your research.

Social calendar

Continued from page 12

careers to gain more...These young people were driven by forces you and I can understand like greed...greed for money or power. But it was unrestrained greed, somewhere along the line they did not receive the ethical training they needed to resist temptation—clear straightforward training at home, at school or at business..."

While noting that in the past business schools "wove issues of ethics into courses, the theory was general rather than specific, in too many instances." It's a way of masquerading a real belief that ethics is a matter of morality best left to the church and family..."

"That is why I am pleased to see a chair in Ethics founded at Yeshiva..." He added that the man it's named honor of, Alvin H. Einbender, is a personal friend from the time when he knew him in the business world. The chair was formally presented by Dr. Norman Lamm, president of Yeshiva U.

Special awards went to 10 business and communal leaders: including Einbender, Jack Nash, Ludwig Braverman, Jacob Burns, Alan C. Greenberg, Joseph Kerzner, Dr. Ira Kukin, Herman Merkin, Ger-shon Stern and Herbert Tenzer.

Demjanjuk trial a sensation

By SAMSON KRUPNICK

"It is he — Ivan the Terrible," cried an emotional Treblinka survivor, Eliyahu Rosenberg as he pointed a trembling finger at Ivan



Demjanjuk sitting impassively at a "box," flanked by two policemen. Rosenberg had completed testimony on conditions in the death camp of Treblinka in Poland, where 870,000 Jews had been shot, gassed, hacked, bludgeoned, poisoned by chlorine, tortured in every possible inhuman way to death in some 12 months, between July 1942 and August 1943. Rosenberg and other survivors of Treblinka presented eye witness accounts of unbelievable acts of sadist cruelties, degenerate punishments, and wanton atrocities committed upon innocent men women and children, before and even after their deaths.

Worst among the German overseers and their Ukrainian and Latvian associates, was that depraved beast, the 25-year-old Ivan the Terrible. Witnesses told of the joy with which Ivan would strike the victims with iron bars, maiming them as they were then dragged to the gas chambers: how he would use a sword to cut off ears or other parts of the body, including genitals of victims waiting to have their hair shorn; how he forced Jewish workers assigned to remove the dead bodies, to commit acts of desecration upon the corpses—and similar acts that caused the witnesses to tremble in horror in the retelling of these terrible sights.

A revolt by inmates on August 2, 1943, only partially successful, brought an end to the slaughter at Treblinka and the death camp was closed. With typical German efficiency all the equipment was removed, buildings razed, the huge burial

grounds plowed under and turned into farm land so as to leave no trace of this camp of horrors. Reports appeared later that Polish farmers (possibly the same as those who charged 1,000 zlotys for a cup of water to the dying Jews in packed cattle cars as they were driven to Treblinka) kept digging up the grounds in order to search the bodies for loot. The few survivors managed to escape, dodging unfriendly Poles and seeking refuge along the way. These are the witnesses who have testified at the historic trial now in its fifth week in the small theater in the

checked for arms possession before entry into the hall.

The trial started off with relatively little attendance. There were some who felt that the trying of, an insignificant Ukrainian killer would serve of little purpose. But as the trial unfolded, the larger design of bringing the entire Holocaust experience into the specific happenings in this, possibly the worst of the death camps, became stark reality, more explosive and more effective than anyone had anticipated.

In Israel it caught on like wildfire. Suddenly everyone,

Channel 1 radio carried the trial live all day. Housewives tuned in and listened to the proceedings instead of to soap operas. Cab drivers had the trial on instead of oriental music. Everywhere people were carrying little radios or listening to Walkman sets. In the evening, TV reviewed the day's proceedings. Like a bolt out of the blue, it dawned upon Israelis that this could be the last opportunity to hear the full story from the mouths of the eye witness survivors.

Convention Hall - The Binyanei Ha'umah in Jerusalem.

Three Judges constitute the court, presided over by Supreme Court Justice Dov Levin, a sixth generation Sabra. They sit on an elevated platform on the stage. To their right is the box in which sits the defendant, in front of whom are his team of defence attorneys headed by U.S. attorney Mark O'Conner, assisted by his Tel Aviv associate Yoram Shetel. To the left are the prosecutors, headed by State Attorney Yona Blatman. This hall can seat but 300, including some 70 press representatives. Unlike the Eichmann trial of 1960, Demjanjuk does not sit in a bullet-proof glass cage, albeit all spectators are

particularly the younger element, was anxious to come, see and hear the story as related by the survivors. Some waited in line for hours. An additional hall was rented and closed circuit television arranged.

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POSTMARK ISRAEL

Peres, Rabin feuding

While the press here has been concentrating on the unseemly squabbles within the Herut and Liberal Parties, thoughtful observers know that a storm is brewing behind the apparently calm and peaceful facade of the Labor Party. Challenges to the leadership of Shimon Peres are becoming more and more outspoken, and some circles have for some time already been sniping at Peres, his policies and his partnership with the Likud in the national unity government.

Political pundits are well aware that former Premier Yitzhak Rabin, who is today Minister of Defense, has never denied that he seeks to return as Prime Minister. His last book, an account of his political activity, is filled with criticism and castigation of Peres to such an extent that the Likud drew upon it for material to use against Peres in the last elections. Rabin has kept his silence in recent years, but his supporters have been straining at the leash.

There have been several indications recently that the truce between the two Labor leaders is about to crack. For one thing, Peres went on television to tell the nation that in his opinion it was a mistake to promote the two Israeli principals said to be responsible for the Pollard case, and his barb was obviously intended for the Minister of Defense. Peres has added to the opening up of the intra-party strife by implying that it was Rabin supporters who got Israel involved in the Irangate affair.

Quietly and without publicity Rabin's friends within the party are organizing. It would be premature to say that they are as yet planning an outright challenge to the Peres leadership, but they do admit that "all options are open." There is open talk of a "Rabin camp" within the party, and prominent personalities are already lining up behind him.

At the party convention prior to the 1981 elections, when Peres was chosen as Labor standard bearer, Rabin polled only 30% of the delegates. Peres went on to lose the election to Likud and Shamir. In the 1984 election the result was a stalemate, leading to the compromise national unity government. Growing numbers of Labor politicians feel that Peres does not have the electoral strength to lead the party to victory in the next elections, and Rabin should head the slate.

On the surface all seems to be quiet and peaceful. Peres and Rabin appear to be working together harmoniously, but there are known to be differences of opinion between them on the peace process and on the call for an international conference. Many feel that Rabin still holds to views which he once expressed very dramatically when he had said that whenever he thought of Peres he had to take pills against nausea.

A quiet poker game is being played in the Labor Party, and the stake is leadership of the party.—A.C.

survivors, whose numbers are diminishing daily.

Demjanjuk's identity became a side issue. The vibrant story of Treblinka, and the valiant effort of Jews to survive took center stage. The trial itself was of great interest. Justice Levin conducted it masterfully, keeping both the prosecution and defence in order at all times. The technique of Attorney O'Conner was to attempt to discredit the reliability and the memory of witnesses to events that occurred over 44 years ago. Hence, he tried to wear down witnesses with minute details in order to catch them in discrepancies.

The defence had no fault to find regarding the reports of frightful atrocities.

O'Conner even expressed sympathy with the witnesses, as well as studied courtesy to the judges, sticking firmly to the thesis that all these acts true and horrible as they were, not committed by the defendant—a simple case of mistaken identity. World media are covering this trial, mentioning these acts of horror in minute details. The one thing that becomes clear to everyone is that the trial is conducted in a fair and equitable manner by a panel of capable jurists, whose verdict can be counted upon to be just and correct. The additional plus is that anyone who has seen and heard portions of this trial will never forget what happened at Treblinka.